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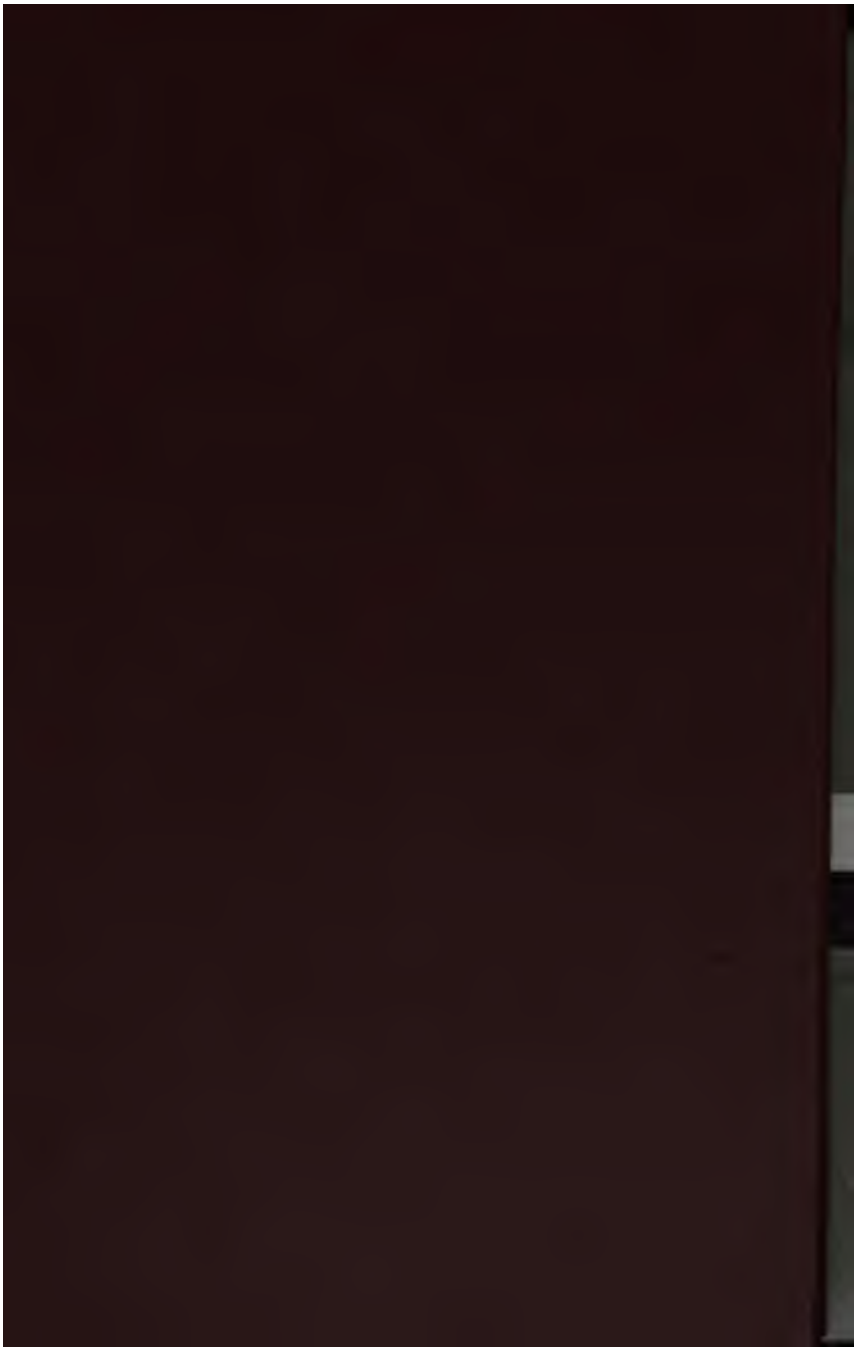

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THE

ORIGINAL,

BY THE LATE

THOMAS WALKER, M.A.
TRINITY COLLEGE, CAMBRIDGE;

BARRISTER AT LAW, AND ONE OF THE POLICE MAGISTRATES OF THE METROPOLIS.

NEW EDITION.

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CONTENTS.

Acquaintance, 115.
Address to Labourers, 106, 116.
Address to the Reader, 89, 288, 310.
Agriculture, 40.
Albunean Lake, The, 7.
A Mistake turned to Account, 302.
Anecdote of Dunning, 9.
Aristology, or the Art of Dining, 133, 159, 172, 182, 189, 201, 212, 223, 235.
Art of Attaining High Health, 26, 37, 51, 56, 75, 83, 93, 127, 255, 259, 273.
Art of Listening, 281.
Art of Travelling, 156, 170.

Case of Distress, 293.
Change in Commerce, 113.
Changes of Fortune, 303.
Character the best Security, 62.
Clubs, 178.
Composition, 165.
Country-houses, 104.
Courteous Forbearance, 53.
Crossing the Alps mathematically, 28.

Derivations, 54.
Dialogue on Pauperism, 72.
Difficulties, 233.
Doctor Gregory's Description of Health, 59.
Domestic Economy of the Labouring Classes, 144.

Ease of Mind, 230.
Economy of Labour, 164.
Education, 166.
Equality of Style, 253.
Eve of Battle, The, 38.
Execution, *An, 20.*
Extract from Cowley, 40.
Extravagance and Economy, 128.

Few Shillings well laid out, A, 54 63.
Fortune Telling, 16.
Frenchman's Idea of an English Dinner, A, 62.

Giving Security, 167.
Giving Money, 309, 312.
Goldsmith's Hall, 100.
Good Breeding, 19.
Good Feeling, 88.
Government, 15.
Grumblers, 155.

Hand-loom Weavers, 122.
Horrors of War, 105.
Hot Water, 263.

Imposition, 199, 205.
Impressment, 285.
Injury and Insult, 103.
Iscariotism, 92.
Italy, 31.

Letters from the Continent, 97, 108, 119, 130, 139.
Liberty, 257.
Life, 8.
Life of Numa, 10.
Locke's Opinion of the Gospel, 9.
London in Times Past and Present, 29,

Marriage in Low Life, 104.
Midnight Reflections, 234.
Miscellaneous, 265, 278, 284, 298, 307.
Mobs, 86.
Mount Vesuvius, 42.
My Mother, 86.

National Characteristics, 128.

Observance of the Sabbath. 34.
Office of Coroner, 111.
Ornament, 163.

Parks, The. 209.
Parochial Government, 21. 33. 44, 55, 66.
Parochial Improvement. 48.
Pauperism, 176, 187. 194. 294.
Philosopher and the Merchant, The. 5.
Poor Laws in Ireland, 77.
Poverty and Pauperism, 136.
Praise of Wine. 229.
Preferment to Place, 135.
Preliminary Address, 1.
Principle of Poor Laws, 221.
Principles of Government, 2.
Prison Discipline, 246.
Prize Fights. 241.
Punctuality, 40.

Reform, 279.
Regulation of Charity, 96.
Remarks on the Life of Num
Roasted Apples. 263.
Romeo and Juliet, 248.

Sailors. 211. 218.
Savings' Banks. 290.
Savings' Banks for Seamen, 2
Savings, 9, 53, 88. 105. 144 255.
Self-Discipline. 197.
Sick Wives. 152.
Silver Threepences and Four 102.
Suppers, 266, 276.

Tea and Coffee, 299.
Temper, 138.
Two Good Dishes. 61.
Twopenny Post, 189.

Youth and Age, 186.

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No. 1.—WEDNESDAY, MAY 20, 1835.

PRELIMINARY ADDRESS.

DEAR READER,

I ADDRESS you without ceremony, because I do not like ceremony, and because I hope we shall soon be on intimate terms. I have long meditated this mode of introducing myself to your acquaintance, from a belief that it might be for our mutual advantage; for mine, by furnishing a constant and interesting stimulus to my faculties of observation and reflection; for yours, by setting before you an alterative diet of sound and comfortable doctrines blended with innoxious amusement.

It is my purpose to treat, as forcibly, perspicuously, and concisely as each subject and my own ability will allow, of whatever is most interesting and important in Religion and Politics, in Morals and Manners, and in our Habits and Customs. Besides my graver discussions, I shall present you with original anecdotes, narratives, and miscellaneous matters, and with occasional extracts from other authors, just as I think I can most contribute to your instruction or amusement; and even my lightest articles I shall, as often as I am able, make subservient to the illustration of some sound principle, or the enforcement of some useful precept—at the same time rejecting nothing as too trifling, provided it can excite in you an antibilious sensation, however slight.

Aloof from sect and party, my chief and steady aim will be to satisfy the wants of those who thirst after the truth, and to excite a love of it, where a *love of it* does not now exist. Certain it is, *the vast majority of human kind* pass through life in ignorance *of its inspirations. They* flatter themselves indeed to the con-

trary, if they only do not wantonly quit its path, or if in their zig-zag course they sometimes cross or deviate into it, as party, sect, or narrow interest leads them; but alas! by the pure love of truth their actions are never guided. As long as the truth suits their purpose—well; but the moment it does not, they shut their eyes, or turn away. Look wherever you please, in public or in private, and you will find that it is so. Yet our holy religion again and again commands, and our worldly welfare, properly understood, unceasingly requires, that we love and follow the truth.

In conclusion I must tell you, that with regard to pecuniary profit as an author, I estimate that, as I do popularity in my capacity of magistrate. A desire for popularity has no influence on my decisions; a desire for profit will have none on my writings. I hunt neither after one nor the other. If they follow as consequences of a patient and fearless perseverance in the establishment of right,—well and good; I value them on no other terms. I aspire in my present undertaking to set an example towards raising the national tone in whatever concerns us socially or individually; and to this end I shall labour to develope the truth, and seasonably to present it in a form as intelligible and attractive to all ages and conditions as lies in my power.

I have given you my name and additions, that you may be the better able to judge what credit I am entitled to in respect to the different subjects of which I may treat, and as the best security against the licence which authors writing anonymously, ever when known, are but too apt to allow themselves.

PRINCIPLES OF GOVERNMENT.

By the Democratic principle, I mean the principle of popular government fitly organized.

By the Ochlocratic principle, I mean the principle of mob government, or government by too large masses.

By the Oligarchic principle, I mean the principle of exclusive government, or government by too few.

The Democratic principle is the fundamental principle of English government, and upon its effective operation depend the purity and vigour of the body politic. This principle has a tendency in two different directions, and constant watchfulness and skill are required to preserve it in its full force. Unless its application is varied as population increases, it becomes in practice *either oligarchical* or ochlocratical; oligarchical, for instance, in *the ancient corporations* of thriving towns, and ochlocratical in *increasing parishes* with open vestries.

The Oligarchic principle tends to make those who attain power, tenacious, arbitrary, and corrupt; those who wish for it, discontented and envious, and the rest fatally indifferent. Hence our long-standing and fierce party struggles on questions of reform—hence the ochlocratic principle so slowly called into action, and hence the headlong consequences; all of which evils would have been entirely prevented, had the democratic principle been duly kept, or put in operation.

Ochlocracy (which is derived from two Greek words signifying mob-government) is the most inquisitorial, dictatorial, and disgusting of all governments, and its tendency is to despotism as a more tolerable form of tyranny. It is an unwieldy monster, more potent in the tail than in the head, and is hardly stimulated to action but by the garbage or trash thrown to it by the base or the weak for their own base or weak purposes.

Notwithstanding almost all our institutions have from time to time been neglected, or unskilfully reformed, yet the original democratic principle has still been there; and it is that principle, however weakened or obscured, which has preserved our constitution as a blessing to ourselves and an example to others, through barbarous ages, through the most violent political and religious storms, amidst the desolation of civil wars, and under the weakest and most arbitrary of our monarchs. This consideration should excite in us the most jealous care of a principle to which we owe so much, and through which alone we and posterity can derive all the benefits of increasing civilization. Such care is the more necessary, as a foreign principle, called the principle of centralization, is creeping in amongst us; a principle chiefly cried up by men who are totally ignorant of the efficacy of the democratic principle—men who, with strange inconsistency, are perpetually calling out for popular enlightenment, whilst they are striving with all their might to take away popular power, except, indeed, so far as it may be made available for party purposes—men who contemptuously turn from the practical wisdom of their own free and noble institutions to the theories and devices of novices in liberty, or proficients in despotism; as if France and Prussia were fit examples for the imitation of Britain.

There are two vices inherent in the centralization principle, which are quite sufficient to render it odious to all true Englishmen. In the first place, it must necessarily create a tribe of subordinate traders in government, who, with whatever English feelings they might set out, must, from the nature of things, they or *their successors, become* arbitrary, vexatious, and selfish. In *the second place, as it would* deprive the citizens of the invigo-

rating moral exercise of managing their common affairs, it would soon justly expose them to the reproach of that Roman emperor, who to certain Grecian deputies, claiming for their country a restoration of political privileges, made this bitter answer, "The Greeks have forgotten how to be free." Freedom, like health, can only be preserved by exercise, and that exercise becomes more necessary as a nation becomes more rich. The inevitable tendency of the centralization principle, like the ochlocratic, though more insidiously, is to despotism. The first is the favourite of those who call themselves Liberals, and the last of the Radicals.

The democratic principle has the most stability, and is the only one under which perfect freedom can exist. The oligarchic, which is the Tory principle, is more stable than the ochlocratic, and is less unfavourable to liberty. The democratic is the real conservative principle, and the ochlocratic the real destructive. The democratic principle works the best men to the top—the oligarchic the most selfish—the ochlocratic the most profligate and pretending, whilst it throws into utter obscurity the honest and the wise. The democratic principle tends to make manners frank, noble, and disciplined; the oligarchic makes them artificial and insipid, and the ochlocratic brutal. The three principles exhibit all their characteristics in a greater or less degree wherever they operate, from a parish vestry to the House of Commons, and in every class of society.

The aristocratic principle having no real existence in this country, except in the hereditary branch of the legislature, and having nothing to do with executive and subordinate government, it does not come within my purpose to notice it.

I shall hereafter take occasion to enter into a full exposition of the details of democratic government as applicable to parishes, towns, and counties; thence endeavouring to arrive at the true principles of representation, which are certainly not discoverable in our present semi-ochlocratic state, or state of transition only, let us hope, from oligarchical predominance. I have said that the oligarchic is the Tory principle; and, I may add, the Whig also, except when it is made to give way to the ochlocratic for the sake of getting or retaining power. Would that we might but see some statesmen shake off the shackles of party "like dew-drops from the lion's mane," and, despising the craft of government, patriotically stand forth the champions of democracy in its proper sense of popular or self-government fitly organized! Then *should we see* faction wither and die, and in its place, public *spirit and public* purity raise England to the highest pitch of *national greatness.*

Reader, think of these things—divest yourself of prejudice, and apply what I have said to present circumstances. I will in a future number give you a captivating example from ancient history of the true spirit of government.

THE PHILOSOPHER AND THE MERCHANT.

Wisdom is the Science of Life.—In the capital of an eastern kingdom lived, many years since, Seid Ali, a man so devoted to science that he neglected everything else. He had made many profound and important discoveries, of which others had availed themselves to obtain distinction and wealth—whilst he was passing the meridian of life, his patrimony spent in experiments, his health impaired by study, his temper soured by neglect. He had for a neighbour and acquaintance Ghulam Hassan, known throughout the city by the appellation of the Honest Merchant. Hassan had begun the world with very little education and no money, but in recompense he had a straightforward understanding, quick observation, a very agreeable frankness of manner, and a heart without guile. Consequently he was universally courted, and though much given to hospitality and the performance of very generous acts, he had amassed a considerable fortune. To him in his extremity Seid disclosed all his griefs. When he had finished—

"I have a few friends coming to sup with me this evening," said Hassan; "be of the party, and when they are gone, we will talk of your affairs. In the mean time, take this purse for present exigencies. I will enable you soon to repay me. How it is to be done, I will endeavour to devise before we meet again. Only keep up your spirits, and all shall be well."

Kind intentions need no preface. The moment the guests were gone, Hassan began thus:—

"You see, my friend, you have kept yourself so much in your study, that yours is the fame of a dead man. You have caused vast benefits to be derived to the world, but the world has scarcely seen you, and, of course, never thinks of rewarding your merits. To remedy your error, I have planned a frolic, if you are not too proud to play your part in it; but I have observed, almost every man must stoop to rise, and happy he who can do so without dishonour. You remember our going this time two years to my little country place, near that singularity amongst us, the ancient aqueduct. I cannot tell you how much I was struck with your conjectures as to its origin, and your observations on its construction and materials. Now the old man who used to occupy my house, and accompany visitors to the ruins, is

lately dead, and what I propose is, that you should disguise yourself and take his place. You know what an extensive acquaintance I have, and the terms upon which I live with them. I will take care to make parties to the aqueduct, and you in a homely garb shall be their guide. Everything strikes by contrast, and a man of your attainments in such a situation cannot, by possibility, fail soon to attract sufficient notice to accomplish all you desire."

"I do not know—" said Seid despondingly—

"I dare say you do not," interrrupted Hassan; "but you know this, that with my little knowledge I have gained a fortune, and that with all yours you have lost one. In matters of science," continued he, bending low with unaffected homage, "I kiss the very ground you walk upon, but in practical matters you must put faith in me. Well-grounded faith, my friend, take the word of a successful man, has great virtue in other things besides religion. To-morrow I will arrange everything—not another word—good night, and may Heaven give you your deserts!"

Experience shows, that those who have fallen into a wrong train, frequently meet with nothing but an unbroken series of adverse circumstances. Let them but change their course, and the exact reverse becomes the case; everything turns to account. Just so it was with Seid. Being duly installed in his new office, his altered way of life quickly produced so great a change in his appearance, health, and spirits, that he scarcely needed any further disguise; and he felt, moreover, a degree of confidence in himself, of which previously he had no idea. Hassan made frequent parties on his account; and his fame spread so fast, that a visit to the aqueduct soon came into great vogue. As good fortune would have it, the Vizier himself, who used from time to time to pass an evening with Hassan in the disguise of a brother merchant, sent at this conjuncture notice of his approach. He found in Hassan's company an agreeable relaxation from the cares of government, and the sophistications of the world; besides which, he had looked in vain for any other man upon whose information and integrity he could implicitly rely. Hassan availed himself of the opportunity to induce the Vizier to accompany him on an early day to his country place, and he informed Seid that he was bringing a friend, with whom he particularly wished him to be well. The Vizier, though not scientific, delighted in the conversation of scientific men, and he had not long listened to Seid before he remarked to Hassan, "It strikes me this is a very extraordinary person. We are alone; is there any *objection to his* supping with us?"

"If it be your pleasure, none," said Hassan.

The scene around the house was lovely, the air cool and fragrant, the repast simple but refined, and without any state. The Vizier was in the best possible humour; and Seid, pleased with so acute and polished a hearer, rose above himself, till at last Hassan, suddenly bursting into a fit of laughter, cried out—

"Pardon me, but I can resist no longer."

Then rising up, he gravely added—

"I have extreme satisfaction in this opportunity of presenting to his highness the Vizier the philosopher Seid Ali." The surprise of the two was great, and the pleasure mutual. Hassan then related the history of the whole affair, and it will easily be supposed that from that time ample justice was done to the merits of his friend, and would have been to his own, but his reply to the Vizier's intimation was, "Whatever your goodness intends for me, bestow on Seid. He deserves everything, and I want nothing."

THE ALBUNEAN LAKE.

To the left of the road from Rome to Tivoli, and nearer the latter, lies the Albunean Lake, insignificant as to extent, but interesting from its classical associations. The water resembles warm soapsuds, and sends forth a most noisome sulphureous vapour. Islets of weeds sometimes detach themselves from the sides, and are said to present a remarkable appearance as they are moved about on the constant bubbling surface. Virgil describes the lake as shaded by a sacred grove, and as having a communication with the infernal regions. This fiction must have been readily believed in the days of heathen poetry; for Sir William Gell, in his Topography of Rome and its vicinity, observes, "The rocky crust of the margin probably covers an unfathomable abyss, for a stone thrown into the lake occasions in its descent so violent a discharge of carbonic acid gas, and for so long a time, as to give the idea of an immense depth of water." He adds, "the sulphureous smell is so strong, that when the wind assists, it has sometimes been perceived in the highest parts of Rome"—a distance, I should think, of from ten to fifteen miles. The grove mentioned by Virgil is now reduced to a few stunted trees, standing on a sterile plain covered with unsightly weeds. The scene is strikingly desolate and disagreeable. In the spring of 1822 I visited it in company with two friends. We walked *round the* lake, leaving our horses in charge *of a courier. As we were on the* point of remounting, one of *the party called our attention* to something emerging from the

weeds on the opposite side. For a moment he supposed it to be one of the floating islets, of which he had just been speaking, and we paused to observe it. We were, however, soon convinced that it was a living being; but as we could literally see nothing but a pair of distended nostrils moving through the water, and two large eyes at a distance behind them, we were utterly at a loss to conjecture to what they could by possibility belong.

The monster was evidently making towards us, and when about the middle of the lake it raised two very long, dark, shaggy ears, as if by way of attracting our attention, and then suddenly let them sink. The horses started, and we stood in silent amaze. Again the ears were raised, and again let fall. I do not know how I looked, but throwing a glance on one of my companions, who was of a florid complexion, I saw he had become as pale as death; and I told him afterwards, I was sure that, for the moment, he was not far from believing in the poet's account. At length we discovered the object of our wonder to be a young ass, nearly black, which, having fallen into the lake, and being unable to get out, was on the point of perishing. In its extremity it had the sense to make towards us for assistance, but in such an exhausted state as only just to be able to keep its nostrils and eyes above the water as it slowly swam, and we had great difficulty in helping it to land. Certainly I never experienced anything like so much perplexity as from this extraordinary combination of such an incident with such a scene, and had the animal sunk before we had ascertained what it was, regard for my credit would have prevented me from ever mentioning the occurrence.

LIFE.

Life without some necessity for exertion must ever lack real interest. That state is capable of the greatest enjoyment where necessity urges, but not painfully; where effort is required, but as much as possible without anxiety; where the spring and summer of life are preparatory to the harvest of autumn and the repose of winter. Then is every season sweet, and in a well-spent life the last the best—the season of calm enjoyment, the richest in recollections, the brightest in hope. Good training and a fair start constitute a more desirable patrimony than wealth; and those parents who study their children's welfare rather than the gratification of their own avarice or vanity, *would do well to think* of this. Is it better to run a successful *race, or to begin* and end at the goal?

SAYINGS.

e care, or care will take you.
ittle method is worth a great deal of memory.
flatterers of kings and princes have ever been held in
ed hatred and contempt. In this country they seem nearly
e had their day, but their successors, the courtiers of the
, are equally contemptible, and much more pernicious.
art of government is the most difficult, the noblest, and
st important of all arts, and it is the most inefficiently
ed and the least understood. Well might the chancellor
den say to his son, "You know not with how little wisdom
rld is governed!"

LOCKE'S OPINION OF THE GOSPEL.

gospel contains so perfect a body of ethics, that reason
e excused from the inquiry, since she may find man's duty
r and easier in revelation than in herself.—*Letter to Moly-*
March 30th, 1696.

ANECDOTE OF DUNNING.

ce heard Horne Tooke relate the following anecdote illus-
of the personal appearance of Dunning, Lord Ashburton,
as the most celebrated lawyer of his day. When it was
stom for barristers to leave chambers early, and to finish
evenings at the coffee-houses in the neighbourhood of the
f court, Lord Thurlow on some occasion wanted to see
ng privately. He went to the coffee-house frequented by
nd asked a waiter if Mr. Dunning was there. The waiter,
as new in his place, said he did not know him. "Not
him!" exclaimed Thurlow, with his usual oaths: "go into
m up stairs, and, if you see any gentleman like the knave
s, tell him he is particularly wanted." The waiter went
l forthwith re-appeared, followed by Dunning.

ice.—I purpose ere long to enter upon three subjects of
t and importance;—the art of dining and giving dinners;
of travelling; and the art of attaining high health—all
xperience.

No. II.—Wednesday, May 27, 1835.

REMARKS ON THE LIFE OF NUMA.

In a previous article I promised to give a captivating example from ancient history of the true spirit of government. As the best preparation of the minds of my readers for the doctrines I hold, I think I cannot do better than give it now. It is an extract from a sort of schoolboy translation, though not without merit, of Plutarch's Life of Numa Pompilius, published under Dryden's name. In point of matter it is to me of exquisite sweetness and beauty, surpassing anything I am acquainted with. I am aware that latterly it has become the fashion to doubt the authenticity of such accounts, and to accompany doubts with sneers; but, according to my idea of human nature, there is in the following narration a much greater air of truth than of fiction, and the long career of Roman greatness, in war and peace, seems to me the strongest confirmation of the received accounts of the respective characters of Romulus and Numa—just as Athenian greatness may most naturally be attributed to Solon, that of Sparta to Lycurgus, and our own to the admirable Alfred, each government taking its impress from the character of its principal organizer. They who doubt such causes of undeniable results involve themselves in greater difficulties; as Grotius says of those who disbelieve the miracles of the Christian religion, that to suppose its long continuance and wide spread accomplished by other means, is to suppose a greater miracle than all. We may say of this Life of Numa what Fox in his History adds after the description of a virtuous character—Who would not wish it to be true? There is indeed somewhat prevalent now a base mindedness, a sort of satanic envy and dislike of superiority, which makes many turn away from the contemplation of what is good and great—but let us hope for better times.

LIFE OF NUMA.

Numa was endued with a soul rarely tempered by nature and disposed to virtue, and excellently improved by learning, patience, and the studies of philosophy; by which advantages he had utterly extirpated not only all such disorderly motions of the mind as are universally esteemed vile and mean, but even all inclination to violence and oppression, which had once an *honourable esteem* amongst the barbarous nations, being persuaded that there was no other fortitude than that which subdued

affections, and reduced them to the terms and restraints of on.

pon this account, whilst he banished all luxury and softness n his own home, and offered his best assistance to any citizen tranger that would make use of him, in nature of an upright ge or faithful counsellor, and made use of what leisure hours had to himself, not in pursuit of pleasure, or acquisition of fit and wealth, but in the worship of the immortal gods, and the rational contemplation of their divine power and nature, s name grew so very famous that Tatius, who was Romulus' sociate in the kingdom of Rome, chose to make him his son-in-w, bestowing upon him his only daughter Tatia. Nor did the dvantage of this marriage swell his vanity to such a pitch as to nake him desire to dwell with his father-in-law at Rome, but rather to content himself to inhabit with his Sabines, and cherish his own father in his old age. The like inclinations had Tatia, who preferred the private condition of her husband before the honours and splendour she might have enjoyed in her father's court. This Tatia, as is reported, after she had lived for the space of thirteen years with Numa in conjugal society, died; and then Numa, leaving the conversation of the town, betook himself to a country life, and in a solitary manner frequented the groves and fields consecrated to the gods, making his usual abode in desert places. . . . .

He was about 40 years of age when the ambassadors came from Rome to make him offers of the kingdom. . . . . Their speech was very short, as supposing that Numa would gladly have embraced so favourable an opportunity of advancement. But it seems it was no such easy matter to persuade him; for, contrary to their expectations, they found that they were forced to use many reasons and entreaties to allure him from his quiet and retired life to accept the government of a city, whose foundation was laid in war, and had grown up in martial exercises. . . . .

As soon as he was determined by their persuasions and reasons, joined by those of his father and his kinsman Martius, and of his own citizens (having first done sacrifice to the gods), he set forward towards Rome, being met in his way by the senate and people, who expressed a marvellous desire to receive him. The women also welcomed him with joyful acclamations, and sacrifices were offered for him in all the temples; and so universal was the joy, that the city seemed not to receive a king, but the addition of a *new kingdom.*

The first thing that he did at his entrance into government *was to dismiss the band of* three hundred men which Romulus

constantly kept for his life-guard; for he did not think it reasonable to show any distrust of those who had placed so much confidence in him, nor to rule over people that durst not trust him. . . . .

When Numa had thus insinuated himself into the favour and affections of the people, he began to dispose the humour of the city (which as yet was obdurate, and rendered hard as iron by war) to become more gentle and pliable by the applications of humanity and justice. It was then, if ever, that Rome was really such a city as Plato styles "a city in a high ferment;" for, from its very original, it was a receptacle of the most daring and warlike spirits, whom some bold and desperate adventurer had driven thither from every quarter; and by frequent incursions made upon its neighbours, and continual wars, it had grown up and increased its power, and now seemed strong and settled by encountering dangers, as piles driven into the ground become more fixed and stable by the impulse and blows which the rammer lays upon them. Wherefore Numa, judging that it was the masterpiece of his art to mollify and bend the stubborn and inflexible spirits of this people, began to call in the assistance of the gods: for most commonly by sacrifices, processions, and religious dances which he appointed, and in which he officiated in person (which had always some diverting exercise and pleasing entertainment mixed with their solemn devotion), he soothed the minds of the people, and rendered their fiery, martial temper more cool and tame.

Numa forbade the Romans to represent God in the form of man or beast; nor was there any painted or graven image of a deity admitted among them formerly; but for the space of the first one hundred and sixty years they built temples and erected chapels, but made no statue or image, as thinking it a great impiety to represent the most excellent beings by things so base and unworthy; there being no possible access to the Deity but by the mind raised and elevated by divine contemplation.

The portion of lands which belonged to the city of Rome at the beginning was very narrow; but Romulus by war enlarged it very much. Now all this land Numa divided amongst the indigent part of the citizens, that by these means he might keep them from extreme want, which is the necessary cause of men's injuring one another, and might turn the minds of the people to husbandry, whereby themselves, as well as their land, would become better cultivated and more tractable. For there is no *way of life,* that either so soon or so powerfully produces the love *of peace, as the life* of husbandry, whereby so much warlike *courage is preserved,* as enables men to fight in defence of what

own, but all boldness in acts of injustice and encroach-
on others is restrained and destroyed. Wherefore Numa,
might take and amuse the hearts of his citizens with
ure or husbandry, choosing it for them as an employment
her begets civility and a peaceable temper than great
y and riches, divided all the lands into several parcels, to
e gave the name of Pagus or Borough, and over each of
e appointed overseers, and such as should go about to
them. And sometimes he would himself, in person, take
of them; and making a judgment of every man's in-
ns and manners by his industry, and the improvements he
le, he preferred those to honours and authority, who had
most, and, on the contrary, reproaching and chiding the
ness of such as had given themselves over to a careless
ligent life, he reduced them to better order. But among
political institutions, that which is most admired, is his
tion of the people into companies according to their several
l professions. For whereas the city did consist of, or
as distinguished into, two kinds of people, and could not
neans be united, it being impossible to efface the strange-
l difference between them, but that there would be per-
lashing and contention of the two parties, Numa, having
ed that hard bodies, and such as are not easily incor-
so long as they remain in their gross bulk, by being
into a powder, or reduced into small atoms, are often
d and consolidated into one, determined to divide the
eople into many lesser parts, and from thence, by casting
to other distinctions, to abolish that first and great dis-
, which was thus scattered into smaller parts. This dis-
n was made according to the several arts or trades, of
ns, goldsmiths, masons, dyers, shoemakers, tanners,
, and potters; and all other handicraftsmen he composed
luced into a single company, appointing unto every one
spective halls, courts, and ceremonies of religion proper
several societies. Thus it was, that he first banished out
city the custom of calling and reputing one a Sabine,
a Roman, one a partisan of Tatius, another of Romulus;
this distribution became the means of well uniting and
all of them perfectly together. . . . .
ng the reign of Numa the temple of Janus was never seen
e day, but continued constantly shut for forty-three years
r; so entire a cessation of all kind of war was there on
. For not *only the people* of Rome were tamed, and as it
armed by the just and mild government of their prince,
the neighbouring cities round about, as if some gentle

breeze or salubrious air had blown from Rome upon them, began to change their temper; and a general inclination to peace and good government was infused into all, so that every one applied himself to the management of his lands and farm, to the quiet education of his children, and worship of the gods. Festival days and pleasant banquets, mutual benevolence and kind entertainment of friends visiting and conversing freely with each other, without fear or jealousy, were the common practice over all Italy, while from Numa's wisdom, as from a fountain, an universal honesty and justice flowed upon all, and his calm tranquillity diffused itself around every way. So that the high and hyperbolical expressions of the poets are said to fall short in describing the happy state of those days. For during the whole reign of Numa there was neither war, nor sedition, nor innovation designed against the State, nor even so much as any enmity or envy to the person of the prince, nor was there any plot or conspiracy out of ambitious design to oust him of his government. But either the fear of the gods, who seemed to take a particular care of his person, or a reverence for his virtue, or divine good fortune, which during his time kept men's lives free and pure from all such wickedness, then produced an effectual instance and proof of the truth of that opinion of Plato, which he ventured to deliver many ages after, in relation to a well-formed commonwealth, viz., "That the only means to cause a true cessation or cure of evil among men, must be from some divine conjuncture of fortune, when royal authority, meeting with a philosophical mind in the same person, shall put virtue in a state of power and authority over vice." For the wise man is truly happy; and happy also are they, who can hear and receive the words which flow from the mouth of a wise man. Possibly there would be no need of compulsion or menaces to subject the multitude: but that when they see virtue in a clear and shining instance manifested in the life of their prince, they would freely of themselves grow wise, and conform themselves to an innocent and happy life, in friendship and mutual concord, with justice and moderation, wherein consists the noblest end of all political government, and that prince is of all others most worthy of royal authority, who can bring to effect such a life and such a disposition in his subjects. Now this is what Numa seems to have had constantly in his view more than any other man. . . . .

Numa's death was neither sharp nor sudden, but being gradually worn away with old age and gentle sickness, he at last *ended* his days a little above fourscore years old. That which *made all the glories of* his life consummate, was the honour paid *to him at his funeral,* when all the people that were in alliance

and amity with him met together at his interment, with public presents and garlands. The senators carried the bier, on which his corpse was laid, and the priests followed and accompanied the solemn procession. All the rest of the train, among which were a great number of women and children, followed with such lamentable sighs and tears, not as if they assisted at the burial of an aged, worn-out king, but rather as if each of them had then buried his dearest relative in the flower of his age.

FROM THE COMPARISON OF NUMA WITH LYCURGUS.

Thus much of Numa was truly great and god-like, that though an alien, he was thought worthy to be courted to come and take the crown—that he altered the whole frame of the government by mere persuasion, and that he kept the absolute rule over a city consisting of two parties not yet well compacted, which he did without any occasion to make use of arms, or any sort of force; but by mere dint of wisdom and justice brought every one to concur entirely with him, and settled a perfect harmony among them.

GOVERNMENT.

In these our days, we travel from London to York, with great rapidity, in perfect personal security, without accident, without even a jolt, and never stopped by flood, or frost, or snow. The reason is, because the money and labour expended, have been expended in making a good road, instead of providing against the defects of a bad one. This is an apt emblem of wise government, directing its means to proper ends, and keeping pace with the times; all then goes on simply and well. But now let us suppose the road from London to York left as it was five hundred years ago, and passing through morasses and forests, and over desert moors. What loss of time, what uncertainty, what annoyances, what dangers, what impediments, what expense of horses and carriages and living, would then be the consequences!—What smiths, what wheelwrights, what surgeons, what robbers, what beggars, what guards, would be found along the line! What inns for travellers, what hospitals for accidents, what refuges for the poor, what stations for police, would border the now cultivated and smiling country! What botching and patching, and what expedients there would be! What acts of parliament! what acts to amend acts! what committees! what reports! what commissions! what grants of money!—We see the parallel continually exhibited in almost all matters of government. *Then mole-eyed economists* cry out against necessary *expense; the profiters by things* as they are, strenuously resist

improvement, and find supporters for their own interested purposes; whilst the heads of government are too indolent or too timid, to strike at the root of what is defective. At last, when alteration must come, some false principle is adopted to "skin and film the ulcerous place"—some Board and its dependences is created to reduce the evil to the bearable point, and there to perpetuate it—or else there comes an overwhelming flood threatening to sweep away both good and bad together.

The prime remedy for the defects in our institutions is to be found in democratic, or self-government fitly organized—that government, which by making each part healthy and vigorous, would unite the whole in health and vigour under the monarchy or key-stone. Then would vanish a chaotic mass of evil, which at present renders sound legislation as impossible as it would be to frame an efficient mutiny act for an ill-organized army. In my observation of even the worst part of mankind, I see so great an aptitude for the right path, and so little aberration, considering the quantity of neglect, that I feel confident an adequate enforcement of the real English principles of government, combined with our advanced state of civilization, would produce moral results as unthought of and as incalculable as have been the physical results from the application of steam. The machinery by which alone this desirable end can be accomplished, must consist of local governments so ordered that those who are most successful in the honourable conduct of their own concerns, would be selected, and being selected, would be willing to give up time sufficient to superintend the affairs of their respective communities. Now this can only be permanently effected by making government a social and convivial affair—a point of interesting union to the men most deserving the confidence of their fellow-citizens. Under such circumstances, the expense of government might be greater than at present, but the expense of want of government would assuredly be more than proportionately less, and the state of society would be healthy and constantly improving. In my next number I shall enter into details, beginning with parochial government.

FORTUNE-TELLING.

There is nothing more silly than a belief in fortune-telling, whether we consider the thing itself, or the description of persons who profess the art—an art to which no one of character or education *ever pretends*. But such belief is scarcely less dangerous *than silly, especially* amongst young persons of the humbler *classes. By exciting* false hopes, it leads to false steps; and

unsettled habits, anxiety, disappointment, dishonesty, ruin, and untimely or ignominious death, have been directly or indirectly the consequences. Many are induced to have their fortunes told from mere idle curiosity; but a lucky guess, or a prediction accidentally verified even in part, may take such hold of the imagination that reason cannot resume her former sway—besides that it is inexcusable to give encouragement to a race of profligates, thieves, and children-stealers. A revolting instance of this encouragement is to be witnessed at Epsom races on the part of many elegantly dressed females, and the mixture causes a considerable detraction from the brilliancy of the scene. The following anecdote strikingly shows how difficult it must sometimes be to detect imposition. It will remind the readers of Hamilton's 'Memoirs of De Grammont' of some passages in that work.

A little more than sixty years since, a fortune-teller in Paris was roused from his bed at the dead of night by a loud knocking at his door. On opening it he perceived standing before him a man muffled up in an ample cloak, with a large hat slouched over his face. "What do you want?" said the fortune-teller, somewhat alarmed. The stranger answered sternly, "If you are what you profess to be, you can tell me that—" "I can tell nothing without my cards," replied the other. They both walked in, and the fortune-teller having shuffled his cards, and laid them out, after a pause, observed with a tone of deference, "I perceive I am in the presence of an illustrious person." "You are right," said the stranger; "and now tell me what it is I wish to know." The fortune-teller, again consulting his cards, answered, "You wish to know whether a certain lady will have a son or a daughter." "Right again," said the stranger. After another pause, the fortune-teller pronounced that the lady would have a son. On which the stranger replied, "If that prove true, you shall receive fifty pieces of gold—if false, a good cudgelling." A few weeks after, about the same hour and in the same manner, the stranger re-appeared, and before he could speak, the fortune-teller exclaimed, "You find I was right." "I do," said the stranger; "and I am come to keep my promise." So saying, he produced a purse of fifty louis, and departed.

The stranger's mode of proceeding seems to have been designed to put the fortune-teller's skill to the severest test. The circumstance of his coming alone, and at such an hour, makes it probable he had not communicated his intention to any one; whilst his carefulness in concealing his person and face, and his extreme caution to afford no clue to the discovery of himself or his object by conversation, were admirably calculated to render imposition *impossible*. *The history* of the case is this. I heard

it about seventeen years since from a gentleman in Paris, who learned it from Volney, the celebrated traveller in the East. Volney had it from the fortune-teller himself, who applied to him for some Syriac expressions. On being asked for what purpose he wanted them, he confessed his trade; and Volney finding him a remarkably shrewd person, inquired of him the story of his life. He said, that when he was young, he had a great turn for expense, very slender means, and an inveterate repugnance to anything like drudgery. After long puzzling himself to discover some mode of life by which he could unite certain profit with continual amusement, he determined to set up as a fortune-teller. He commenced by taking a lodging in the obscure quarter of the Marais, and practising in a small way in that neighbourhood, where the blunders of a beginner would not be of much consequence. At the same time he never failed to be in daily attendance about the court, and spared no pains to make himself familiar with the personal appearance and private history of every person of the least note there. After two years of practice amongst the small, and of study amongst the great, he thought himself qualified to begin business on a grand scale, and having by bribery of a servant procured a proper customer, he tried his art in his new scheme with great success. His fame, and of course his gains, increased rapidly, and it was when he was in his zenith that the adventure above related happened. He explained it thus. Whilst shuffling his cards, he purposely let two or three fall, and in rising from picking them up, he contrived to catch a sufficient glimpse of the stranger's countenance to discover that he was no less a person than the Duke of Orleans, afterwards Philippe Egalité, and the father of the present King of the French, who was actually the child in question. He took not the least notice of the discovery he had made, but pretended to ascertain the fact from the contemplation of his cards. Having overcome this difficulty, his practised acuteness made the rest easy to him. It was publicly known that the Duchess was near her confinement, and he had heard the Duke was anxious to have a son; he therefore confidently guessed the object of his visit, and after the manner of his tribe hazarded the prediction which he thought would ensure him the most liberal pay. He did not expect the proposed alternative, which obliged him to be on his guard, and he had actually only just returned from learning the news at the palace, and was scarcely in bed, when the Duke arrived, whose faith must have been confirmed by the fortune-teller's anticipation of his intelligence.

If the story be true, it is not probable that a man like the *Duke of Orleans, having* experienced such an instance of fortune

ailing, would be satisfied without recurring to it, and it may possibly be that such excitement of ambitious hopes contributed to his, as to Macbeth's, untimely fall.

GOOD BREEDING.

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods; and however excellent their fashion, rub them more or less, the base metal will appear through.

An Englishman making the grand tour, towards the middle of the last century, when travellers were more objects of attention than at present, on arriving at Turin sauntered out to see the place. He happened to meet a regiment of infantry returning from parade, and taking a position to see it pass, a young captain, evidently desirous to make a display before the stranger, in crossing one of the numerous water-courses with which the city is intersected, missed his footing, and in trying to save himself lost his hat. The exhibition was truly unfortunate—the spectators laughed—and looked at the Englishman, expecting him to laugh too. On the contrary, he not only retained his composure, but promptly advanced to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness to its confused owner. The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company: there was a murmur of applause—and the stranger passed on. Though the scene of a moment, and without a word spoken, it touched every heart—not with admiration for a mere display of politeness, but with a warmer feeling for a proof of that true charity "which never faileth." On the regiment being dismissed, the captain, who was a young man of consideration, in glowing terms related the circumstance to his colonel. The colonel immediately mentioned it to the general in command; and when the Englishman returned to his hotel, he found an aid-de-camp waiting to request his company to dinner at head-quarters. In the evening he was carried to court—at that time, as Lord Chesterfield tells us, the most brilliant court in Europe—and was received with particular attention. Of course, during his stay in Turin, he was invited everywhere, and on his departure he was loaded with letters of introduction to the different states of Italy. Thus a private gentleman of moderate means, by a graceful impulse of Christian feeling, was enabled to travel through a foreign country, then of the highest interest for its society as well as for the charms it still possesses, with more real distinction and

advantage than can ever be derived from the mere circumstai of birth and fortune, even the most splendid.

I think I cannot more appropriately conclude this anec than by adding the excellent and excellently expressed advic Polonius to his son, on his departure for a foreign country. precepts are admirably adapted to form a man of the world ar gentleman, in the best sense of the terms; and, in my opin are well worth committing to memory by those whom t concern:—

"Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new-hatched unfledg'd comrade. Beware
Of entrance into quarrel! but, being in,
Bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man.
Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

AN EXECUTION.

Amid the varied scenes of this vast metropolis, there is l bably none so striking as an interior view of an execution at Old Bailey. Being desirous to witness the effect of the pun ment of death, I once accompanied one of the sheriffs, on a winter's morning, to see three men executed. We arrived tween seven and eight o'clock, and were shown into the pr room, a low, gloomy chamber. Two of the men, having attem to escape, were heavily ironed. Each placed his foot upon anvil, whilst a smith, with a large hammer, and great fo drove the rivets out. The sound was awful. One of the cri nals, who had confessed to a hundred burglaries, I had my committed for trial. He was a fine-looking man of nine-a twenty, but so altered that I could scarcely trace his for features; and I was informed that, even in the most harde *nature generally gives* way in the last four-and-twenty ho *and suffers dreadful* wreck. When the three were pinioned

procession set slowly forward along the dark and narrow passages, bell dismally knolling, and the Ordinary reading portions of burial-service. A few minutes after the drop fell we retired, is the custom, to breakfast in what is called the Lord Mayor's parlour. The Ordinary presided in full canonicals, and kept our attention alive by anecdotes connected with the occasion. On his right sat the City Marshal, in military uniform. The Sheriffs wore their massive gold chains, and the two Under-Sheriffs were in court dresses, contrasted with whom was a gentleman of peculiarly primitive appearance and attire—a constant attendant. The group, the time of day, the occasion, formed a combination altogether singular. After the lapse of an hour, the Sheriffs were summoned to see the bodies cut down, and I was surprised to find the countenances as placid as after natural death.

Notice.—In consequence of different requests, I shall, in my next number, begin to fulfil my promise to treat of the Art of attaining high Health, from experience.

No. III.—Wednesday, June 3, 1835.

PAROCHIAL GOVERNMENT.

It was my intention, in entering into the details of parish government, to have written an original article; but in looking into a sketch on the subject, which I published in January, 1834, I think it advisable to begin with that, in a corrected form, and to supply its deficiencies hereafter.

It seems to me that the first in order and most important of all reforms, is the Reform of Parochial Government—that is, the adaptation to present circumstances of the English principles of SELF-GOVERNMENT BY SMALL COMMUNITIES.

Parochial government is the very element upon which all other government in England depends, and as long as it is out of order, everything must be out of order—representation—legislation—police. Hence, instead of a House of Commons of men of practical wisdom and distinct views in matters of government, saying little and doing much, a House of Commons as it is. The choosers and the chosen are alike vague in the knowledge of their duties. They have had no proper training; they have not begun at the beginning—GOVERNMENT AT HOME. Hence also a confused mass of laws, and a *flood of vice* and crime. Hence demagogues, *adventurers, theorists, and quacks*, the tormentors of the public *peace; and mobs, and combinations*, and visionary schemes. Let

each portion of the country be properly governed, and the sou
ness of the whole will make those evils necessarily vanish.
present, all is, as it were, chaotic, offering a fertile field to
wild and selfish, whilst the wise and good are discouraged
dismayed.

It is by the principles alone of self-government by small c
munities that a nation can be brought to enjoy a vigorous m
health, and its consequences—real prosperity. It is by the s
principle alone that the social feelings can be duly called
action, and that men, taken in the mass, can be noble, gener
intelligent, and free. It has been from neglect of this princ
that England, with all her advantages, has not made greater
gress; and it will be only to its abandonment, and the subst
tion of a heartless system of generalization and mercenaries,
she can ever owe her decay and become fit for despotism.
the administration of justice throughout the land, the police,
poor laws, the roads, into the hands of mere officials placed
extended districts, with which they are to have little or no c
munity—take from men of business and of fortune everyth
but their business and their fortunes, and on the one hand wil
created a race of traders in public affairs, and, on the othe
selfish besotted individuals, with a government relying for
strength on an all-pervading patronage; and, in the propor
that this is done, evil will arise, and good be prevented.

It is true that everything connected with parish governm
has long been, with the ignorant and unthinking, as well as
many who ought to have known better, the object of ridicule
abuse; and that those whose duty it especially was to have ta
office upon themselves, have diverted their attention and t
efforts to public channels, or to those public institutions wh
at best, are but inefficient expedients for well-organized l
government. They have had an excuse for their neglect in
difficulty of effecting good, and the feeling that it could onl
temporary; and most of those who have made any attempt
reform, have rather furnished a warning than an example
imitation, because the machinery was too defective to work
for any length of time. There have been some general act
parliament and many local ones for the better governmen
parishes; but they have been called forth only to remedy
become intolerable, and have either been in abandoment of
principles, or have very inadequately enforced them. The
cient courts, too, with their inquests and fines, have fallen
disuse, and their place has not been supplied by local institut
better fitted to the times, and absolutely necessary to well-ord
communities.

It is a melancholy truth that at this moment no small portion of the population through the land may be said to be out of the pale of government, unless when their crimes, the consequences of neglect, draw down its vengeance upon their heads. It is pitiable to see wretches brought before the tribunals of justice who never had any chance of well-doing; and the only marvel is that, with so many temptations and so little care, there is not far more of disorder and outrage. Not only in the metropolis, but in every town, nearly in every parish in the kingdom, there is a neglected population, sunk in ignorance, filth, and vice, which, almost unseen, festers in the body politic, and more or less infects the health of all. It is not by the efforts of individuals, or of any combinations of individuals, that this evil can be remedied, but by an improved local organization proceeding from the State—an organization required for the moral elevation and the well-being of all classes, as well the governing as the governed.

The mode of reform I think desirable is briefly this. As the parishes throughout the kingdom vary so much in extent, population, wealth, and intelligence, it would be impossible to form one constitution to suit them all; nor would it be quite practicable to meet the exigences of each case, or of each class of cases, by separate acts of parliament; besides that amidst the rapid improvements of the age, which would become still more rapid by better local organization, no constitution could in numerous instances be long applicable without some change.

I would therefore suggest a general act of parliament, empowering commissioners to apply its provisions according to the circumstances of each parish; which being done, the commission to cease, and any future alterations, from time to time deemed requisite, to be made by the magistrates in quarter sessions assembled. All that the commissioners or magistrates should have to do, should be to adopt parochial constitutions, and then the parishioners should manage their own affairs, independently of all control, except that of the legal tribunals. Any system of interference is a mockery of freedom—childish in conception, arbitrary and debasing in effect. The difference in the size of parishes I think very desirable, as affording varied scope for intelligence and exertion. At the same time, there may be some so small as to require consolidation, at least for certain purposes; and others so large, and possessing such different interests, as to make division expedient. It seems to have been a universal oversight with the founders of empires, and with great legislators, to have made *no* provision for the change of circumstances *their wise institutions* were sure to produce, and baneful have *been the consequences to* mankind.

There are three principal points to be attended to in parish government—subdivision according to extent and population—election of officers, and their powers. Division is in all things essential to order, and every parish too extensive or populous for individual superintendence ought to be divided into wards, over each of which a warden or guardian, annually elected by the rate-payers of the ward or of the parish, according to circumstances, should preside. It should never be forgotten, that it is indispensable to every well-regulated community that there should be no part of it with which some individual superintendent should not be thoroughly acquainted. In parishes requiring no subdivision, the rate-payers should annually elect a certain number of governors. In parishes containing few subdivisions, the wardens and a sufficient number elected in addition should be governors, and, where the wardens are numerous enough, they alone. In every parish there should be a principal and his deputy, chosen from amongst the governors by themselves.

With respect to the powers of the governors, they should have those of peace-officers, and each warden should have a subwarden and the requisite number of assistant constables, elected in the same manner as himself. When fit persons could be found, a certain portion of the governors, to be elected amongst themselves, should be magistrates within the parish. All the ancient officers of England, from the sheriff downwards, are supposed to have a community of interest with those over whom they are placed—the only principle for a free country. In the acts of parliament relating to the management of the poor, from Elizabeth's time to that of George the First, magisterial acts are directed to be done by magistrates "residing in or near the parish;" and to the non-observance of that direction may be attributed a great deal of the mal-administration of the poor-laws. The governors should further have the power of enforcing the laws, of prosecuting such felonies or misdemeanors committed within their parish as to them should seem meet, of holding a court of requests, of abating and fining for nuisances, "of inquiring of," to use Lord Bacon's words respecting the jurisdiction of the court leet, "punishing and removing all things that may hurt or grieve the people in their health, quiet, and welfare," of managing the poor and the highways, of providing school-houses and savings' banks, of making drains, public walks, bathing-places, and any other improvements for the common good, and of raising rates within certain limits for carrying the above objects into effect.

Were parishes properly constituted, it can scarcely be doubted but that the advantages of distinction, the hope of further ad-

vancement, and the desire of doing good, would be sufficient to induce the best qualified to seek office; and as the electors would come much into immediate contact with the objects of their choice, they would most likely, at least after a little experience, be more careful and discriminating than electors under other circumstances usually are. Mob-flatterers, adventurers, and jobbers, would be too nearly in view long to escape detection.

It would be very desirable, I think, that every parish where the means would allow, and in many parishes, that every ward, or an union of wards, should possess a place of meeting for the convenience of the governors, and under their control, and that the rest of the rate-payers or inhabitants should be admitted by ballot, and, on payment of a certain subscription, to form a sort of club. A point of union amongst different classes having a common interest must be advantageous to all, especially in the communication of information and the promotion of mutual goodwill; and such institutions would be excellent objects for the munificence of public-spirited individuals, either by donation or legacy.

The chief points to be attended to by the commissioners would be, what parishes ought to be divided—what subdivided or consolidated, and in what mannner. How many governors there should be in each, and the mode of election in each. What portion of the powers contained in the general act should be extended to each parish. Where there should be magistrates, and their number, and what the limits of taxation according to wealth, distribution of property, and intelligence.

Parishes are so many little commonwealths, capable in different degrees of being made by effective organization nurseries of useful ambition, manly intelligence, and social virtue. It is here that public men should begin their discipline, cultivate their sympathies, and learn to see their way. It is here that the lowliest citizen should proudly feel within the reach of merit the first steps to advancement. It is from this goal that all should have a fair start, and the State place her sons in their proper order. Then might representation be the extraction of the choicest of the land, legislation become something like the essence of wisdom and simplicity, and police an ever vigilant force, having for its chief characteristic moral influence.

I have sketched this outline to endeavour to give to the public mind a little of what I conceive to be the right tone on the all-engrossing topic of Reform. I like comfortable, generous times. I loathe the base, malignant, destroying spirit now in the ascendant, *chilling and poisoning* as it works; and I would fain

see the present age of calculation and economy pass away, to be succeeded by a glorious one of high-minded morals. To inspirit the rich, to enrich the industrious, and to ensure a sound and brilliant prosperity, what this great country wants, is not a sour system of paring and pulling down, but a statesmanlike infusion of the splendour and energies of war into the conduct of peace—the same prompt and liberal application of means to ends—the same excitements to action—the same encouragements to those who serve their country.

THE ART OF ATTAINING HIGH HEALTH.

According to the promise made in my last number, I enter upon the subject of attaining high health. If my readers are like myself, it will be satisfactory to them to know what authority I have for so doing, and what is my experience. My acquaintance of later years are accustomed to treat my precepts as theoretical, and to maintain that I am indebted for the health they see me enjoy, to an originally very strong constitution—with what truth the following statement will show.

Some months before I was born, my mother lost a favourite child from illness, owing, as she accused herself, to her own temporary absence, and that circumstance preyed upon her spirits and affected her health to such a degree, that I was brought into the world in a very weakly and wretched state. It was supposed I could not survive long; and nothing, I believe, but the greatest maternal tenderness and care preserved my life. During childhood I was very frequently and seriously ill—often thought to be dying, and once pronounced to be dead. I was ten years old before it was judged safe to trust me from home at all, and my father's wishes to place me at a public school were uniformly opposed by various medical advisers, on the ground that it would be my certain destruction. Besides continual bilious and inflammatory attacks, for several years I was grievously troubled with an affection of the trachea; and many times, after any excess in diet or exertion, or in particular states of the weather, or where there was new hay or decayed timber, my difficulty of breathing was so great, that life was miserable to me. On one occasion at Cambridge I was obliged to send for a surgeon in the middle of the night, and he told me the next morning he thought I should have died before he could open a vein. I well remember the relief it afforded my agony, and I *only recovered* by living for six weeks in a rigidly abstemious *and most careful* manner. During these years, and for a long *time after, I felt no* security of my health. At last, one day

en I had shut myself up in the country, and was reading with at attention Cicero's treatise De Oratore, some passage, I ite forget what, suggested to me the expediency of making the provement of my health my study. I rose from my book, od bolt upright, and determined to be well. In pursuance of y resolution, I tried many extremes, was guilty of many abrdities, and committed many errors, amidst the remonstrances nd ridicule of those around me. I persevered nevertheless, and t is now, I believe, full sixteen years since I have had any nedical advice, or taken any medicine, or anything whatever by way of medicine. During that period I have lived constantly in the world, for the last six years in London, without ever being absent during any one whole week, and I have never foregone a single engagement of business or pleasure, or been confined one hour, with the exception of two days in the country from over exertion. For nine years I have worn neither great-coat nor cloak, though I ride and walk at all hours and in all weathers. My dress has been the same in summer and winter, my under garments being single and only of cotton, and I am always lightly shod. The only inconvenience I suffer, is occasionally from colds; but with a little more care I could entirely prevent them, or, if I took the trouble, I could remove the most severe in four-and-twenty hours. I do not mean it to be understood that the same simple means would produce so rapid a cure in all persons, but only in those who may have acquired the same tendency to health that I have—a tendency of which I believe all persons are much more capable than they suppose.

In the course of my pursuit after health, I once brought myself to a pure and buoyant state, of which previously I had no conception, and which I shall hereafter describe. Having attained so great a blessing, I afterwards fell off to be content with that negative condition which I call the condition of not being ill, rather than of being well. Real health produces an elasticity and vigour of body and mind, which makes the possessors of it, in the characteristic words of the Ploughman Poet,

"O'er all the ills of life victorious."

And now having, I hope, excited the curiosity of my readers, and inspired them with some degree of confidence as to my qualifications for the task I have undertaken, I shall, in my next number, proceed to details.

CROSSING THE ALPS MATHEMATICALLY.

The following anecdote is founded on fact, and the local description is strictly accurate.

Everybody has seen or heard of Bonaparte's road over the Simplon. As some English travellers were ascending it on their way into Italy, two young men of the party walked on considerably before the rest. Soon after they had passed the post-house on the summit, one of them, who had lately taken a wrangler's degree at Cambridge, and was now first launched into the world, observing the barrier of mountains in front, proposed to make a short cut along a cow-track which presented itself on the left. His less speculative companion thought it would be better to keep the road, and an argument ensuing—

"It is really quite astonishing," exclaimed the mathematician with warmth, "that people cannot reason. Don't I pursue with my eye an unbroken chain of mountains there, covered with eternal snow? It is clear the road cannot continue in its present direction—it must curve round here. This track is evidently the chord of the arc, and where cows can go, I can go. The case is as clear as anything in Euclid—it does not admit of a doubt."

"But why then," said the other, "did not Bonaparte cause the road to be made here?"

"Because he was a fool," replied the wrangler. So saying, he struck into the path, and his friend, after a moment's hesitation, followed him.

"I knew I must be right," said the Cantab, chattering away most authoritatively, till the cow-track at length diminishing into a sheep-track, he became rather less loquacious; and the sheep-track also terminating soon after amongst some ominous unevennesses, a dead silence and a halt ensued.

"Oh!" exclaimed the wrangler again, "we have only to go on subtending the arc;" and so they did, till they suddenly arrived at the edge of a precipice at least 500 feet perpendicularly deep, from which awful position they descried in the distance the road magnificently descending before them towards the village of the Simplon.

"I wish," said the prudent traveller, "you had not been so extremely clever in proving this to be the nearest way, which proves itself to be no way at all. I will back Keller * against Euclid for a Swiss guide."

"I was right, however," said the wrangler, "about the direction; you may now see where the road winds under the

* *The author of the well-known tra*

mountain there, and but for this precipice we should just have at off the curve, as I said."

"A very near thing, truly!" replied the other; "but come, I shall take the command now." So saying, he turned to the right, and keeping along the brink of the precipice, was followed by the disconcerted wrangler till they arrived at a practicable descent over broken masses of rock, interspersed with stunted shrubs and alpine plants. The sun was already far in the west—the way was most difficult—the distance to the road was uncertain—the carriages would most probably have passed: the anxiety of the two increased to a degree, that those who have not been in a similar situation, or seen such tremendous scenery, can have little idea of. Here they slid down a steep descent of loose sharp stones—there they scrambled up a rugged breast-work—then they skipped from fragment to fragment—till at last the wrangler, setting his foot amongst some plants which concealed a cleft, sank up to the knee; and in his haste to withdraw his leg, snapped the small bone of it. His companion, though slow in getting into difficulties, was ever prompt in getting out; and being strong and stout-hearted, he quickly mounted his friend upon his back, and, with extreme labour and scarcely less danger, succeeded in carrying him into the road. Here he deposited his burden to rest; and as they sat in painful meditation, the shades of night were fast veiling the sublimities of nature—no sound was heard, nor was there any sign of living being. They had, however, only just resumed their harassing march, when they were cheered by the rolling of wheels behind them, and their own carriage, which had most fortunately been detained by an accident, rapidly descending the hill, put an end to their anxiety, and soon conveyed them to the inn, where they found the rest of their party assembled, and everything prepared for their reception for the night. The next morning the mathematician was carefully conveyed towards Milan; and there, during a vexatious confinement, he had ample leisure to reflect on the danger of ingenuity, when unaccompanied by experience. He is not the only one, whose theorizing has brought himself and others to the brink of a precipice.

LONDON IN TIMES PAST AND PRESENT.

Considering the enormous, and in many parts demoralized, population of London, it is quite marvellous there should be so little personal insecurity. I have been in the habit for many *years of going about all parts* of the town and the environs, at *all hours, without any precaution*, and I never experienced on

any occasion the slightest molestation; and I scarcely ever met in society any one whose own actual experience was different. It was not so formerly, as the following instances will serve to show. At Kensington, within the memory of man, on Sunday evenings a bell used to be rung at intervals to muster the people returning to town. As soon as a band was assembled sufficiently numerous to ensure mutual protection, it set off; and so on till all had passed. George the Fourth, and the late Duke of York, when very young men, were stopped one night in a hackney coach, and robbed, on Hay Hill, Berkeley Square. To cross Hounslow Heath or Finchley Common, now both enclosed, after sunset, was a service of great danger. Those who ventured were always well armed, and some few had even ball-proof carriages. There is a house still standing, I believe, on Finchley, which in those days was the known place of rendezvous for highwaymen. Happily these things are now matters of history.

The standard of wealth is no less changed than the standard of safety. Tavistock-street, Covent Garden, was once the street of fashionable shops—what Bond-street was till lately, and what Bond-street and Regent-street together are now. I remember hearing an old lady say, that in her young days the crowd of handsome equipages in Tavistock-street was considered one of the sights of London. I have had the curiosity to stride it. It is about one hundred and sixty yards long, and, before the footways were widened, would have admitted three carriages abreast. Within memory the principal carriage approach to Old Drury Lane Theatre, the last but one before the present, was through that part of Drury-lane which is now a flagged foot-passage, and called Drury-court, just opposite the new church in the Strand. The ring in Hyde Park, so celebrated in old novels and plays, and so often the scene of duels, is still traceable round a clump of trees near the foot-barracks. It encloses an area of about ninety yards in diameter, and is about forty-five yards wide. Here used to assemble all the fashion of the day, now diffused round the whole park, besides what is taken off by the Regent's Park. At the rate the country is advancing in wealth, what will be the comparison at the end of the next half century, and what will be the burden of the national debt?

I will add one more instance of change. A retired hackney coachman, giving an account of his life to a friend of mine, stated that his principal gains had been derived from cruising at late hours in particular quarters of the town to pick up drunken *gentlemen. If they* were able to tell their address, he conveyed *them straight home; if* not, he carried them to certain taverns, *where the custom was* to secure their p ut them to

hed. In the morning he called to take them home, and was generally handsomely rewarded. He said there were other coachmen who pursued the same course, and they all considered it their policy to be strictly honest. The bell at Kensington, the glories of Tavistock-street, and the coachmen's cruises, may all be referred back a little more than seventy years, and afford indisputable and consoling proofs of improvement in security, wealth, and temperance. I like to look at the bright side of things.

ITALY.

WRITTEN AT VIENNA IN 1822.

"Fair Italy!
Thou art the garden of the world, the home
Of all art yields, and nature can decree.—*Lord Byron.*

I have seen Italy, from Pæstum to Roveredo, during the most brilliant season of a very brilliant year. I have seen it and enjoyed it, by sunlight and by moonlight, each hour in the twenty-four, from the dawn of spring to the ripeness of autumn. I have watched the sun set upon "the relics of almighty Rome," and rise upon the bays of Naples and Mola di Gaeta. Floating in a gondola, with the setting sun behind me, I have seen the full moon illuminating the towers of Venice, and I have wandered in the Coliseum by her light; I have seen her at Florence shining through the most brilliant foliage, with myriads of fire-flies glittering beneath. I have watched her silvery light streaming over the waves in the bay of Naples, before purpled by the setting sun.

I have seen vegetation bud and come to maturity, unchecked by frost or blight, and uniting the freshness of spring with the fulness of summer. I have inhaled the powerful odour of the orange-flower and the delicate fragrance of the vine, listening to the song of the nightingale on a lovely evening by the bay of Naples. I have seen the vast remains of Adrian's villa, rising in broken masses from amidst the ilex, the pine, the cypress, and the olive, mingled with the blossoms of the peach, the cherry, and the most beautiful shrubs—all canopied by a deep and cloudless azure—crumbling arches, amid sombre evergreens and the gayest garlands of crimson and white—such a contrast and such a harmony!

I have ridden a hundred and fifty miles in vigorous health, between Nice and Genoa, with the smooth and beauteous Mediterranean *on my right, and the* snow-covered, rugged Alps on *my left—through olive and lemon* groves, with towns and villages,

convents, bridges, rocks and dells, all romantically blended together. I have sailed on the magnificent gulf of Genoa, and the enchanting bays of Naples, Mola di Gaeta, and Baiæ. I have seen the lovely gulfs of Villa Franca and La Spezia, and the falls of Terni and Tivoli.

I have breathed the gales of spring on the banks of the Tiber, and in the delicious environs of Naples. I have traversed the Lago Maggiore and the Lake of Como, and have bathed in the soft and limpid waters of the Lago di Garda. I have gathered the most delicious fruits fresh from the tree, and have passed during the vintage through loaded vines, hanging on trellises or in festoons, for miles and miles. I have exercised during the freshness of morning, enjoyed at my ease the tranquil glow of the mid-day sun, and sat uncovered at midnight beneath the starry azure—feeling simple existence delicious enjoyment.

I have visited St. Peter's again and again; I have seen it illuminated in the interior and on the exterior. I have seen the Apollo and the Laocoon by torch-light, and have passed hours before the Venus de' Medici and the masterpieces of Raphael.

I have stood upon the Alban Hill, and looked along the Appian Way, a ruin itself, bordered on each side for fifteen miles with ruined tombs. I have wandered many an evening, on foot and on horseback, over the inspiring solitudes of the Campagna di Roma.

* * * "Fair Italy!
* * * *
Even in thy desert, what is like to thee?
Thy very weeds are beautiful, thy waste
More rich than other climes' fertility;
Thy wreck a glory, and thy ruin grac'd
With an immaculate charm, which cannot be defac'd!"

I have visited the ruins of Pæstum, of Tusculum, and of Pompeii. I have leaned over the crater of Vesuvius in darkness, listening to the fiery storm below. I have explored the stupendous remains of the Palace of the Cæsars, and of the Baths of Titus and Caracalla. I have viewed from Cecilia Metella's tomb the three ranges of aqueducts magnificently stretching across the plain, and once connecting the walls of the "Eternal City" with the distant mountains—now standing in solitary grandeur, broken, and overgrown with ivy and wild flowers. I have descended into the tombs of the ancient Romans, visited the dungeons of their captives, and followed the track of their triumphs. I have wandered over the scenes which Virgil has *sung, stood where Cicero* harangued, and walked on the very *road which Horace* loved to frequent.

No. IV.—Wednesday, June 10, 1835.

PAROCHIAL GOVERNMENT—(*continued.*)

In the article on Government in my second number I have said that the only machinery by which the greatest moral improvement can be effected must consist of local governments, so ordered that those who are most successful in the honourable conduct of their own concerns would be selected, and, being selected, would be willing to give up time sufficient to superintend the affairs of their respective communities. By the most successful in the honourable conduct of their own concerns, I mean those who, by prudence, sagacity, integrity, and industry, attain independence at least, or, being born to fortune, exhibit those moral qualities which make fortune a blessing to themselves and to those around them. Now, in order to secure the selection of such persons, it is necessary that those who are to select should have uppermost, or indeed solely, in their minds, their own individual well-being; and that being the case, it must follow that they would choose the best qualified to serve their respective communities. This is a principle which, though probably in some degree anciently in force, has long since fallen into neglect; and the relation between the electors and the elected, in parishes as elsewhere, is now too slight to make the electors sufficiently careful in their choice. For instance, in any parish it is ordinarily matter of indifference, or nearly so, to the parishioners at large, whom they elect to govern them; and if they do interest themselves, it is only on some extraordinary occasion, or for some party purpose; but indifference is the rule. The reason is two-fold: first, because the powers of government are much too small; and, secondly, because the elections are by too large masses. The remedy is also two-fold: first, to divide every parish, if not already small enough, into such districts, that one individual, to be elected by each district, might be perfectly cognizant of its interests; and, secondly, to give him such powers that those interests would be materially promoted or injured, according to his qualifications for using the powers intrusted to him. Then each elector would have the strongest possible inducement to make a judicious choice: first, because he would be one of a number sufficiently limited to make his vote of decided consequence; and, secondly, because he would personally and continually feel the good or ill effect of his selection. Now, the fittest persons to preside over the several districts would be also the fittest to be the governors of the whole parish; and, therefore, the self-interested feeling, which is *the strongest and most* constant, of each elector, would

be made subservient to the interests of his community. This is what I mean, in my former article, by the words, "As the electors would come much into immediate contact with the objects of their choice, they would most likely—at least after a little experience—be more careful and discriminating than electors under other circumstances usually are. Mob-flatterers, adventurers, and jobbers would be too nearly in view long to escape detection." Under such a system these characters must either mend their course, or sink into insignificance, to the great blessing of the country.

In the election of the heads of districts I should be inclined to give a vote to every man of competent age, having anything like a settled inhabitancy, and I should make the elections annual. The elected should be the representatives of their districts, to all intents and purposes, the inhabitants delegating to them for the year the whole of their political power. Here would be the first step in a graduated system of representation—a principle absolutely necessary for the well-ordered government of a population so numerous as that of this country. The artificial system of electing electors is a false one; but here the soundest test is applied. The head of a district, besides being its representative in the parish, and its delegate everywhere, should be a peace-officer, with others under him elected like himself; should superintend the collection of rates; and should see to the enforcement of all laws relating to his charge—so that his attention to his duties, or his neglect or vexatious execution of them, would be felt by all within his jurisdiction. The evils arising from the present deficiencies of government might then be expected to vanish, and the effects of moral influence, the most powerful of all, would appear in their place. Division into organized districts would afford practicable fields for the well-disposed to work in, instead of the unmanageable and hopeless masses at present continually exposed to confusion and misrule. The consideration of the inducements to the most fitting persons to give up time sufficient to superintend the affairs of their respective communities, I shall defer till my next number. I will just add an observation of Dr. Johnson's, as applicable to my doctrines:—"I am a friend to subordination, as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed."

OBSERVANCE OF THE SABBATH.

The following letter, addressed to the Bishop of London in my own name, appeared in 'The Times' of January 26th, 1833. *It has been* since so often mentioned to me in terms of approba-

on, it is so much connected with parish government, and the bject is so applicable to the present conjuncture, that I am in-uced to republish it without any alteration:—

"My Lord,—Your Lordship's position as bishop of this tropolis, your zeal and energy, and your particular attention the subject of this letter, make me decide at once to whom to dress it.

"The means of accomplishing a better observance of the bbath have long occupied my thoughts, and were intended to rm a principal topic in a second part to my pamphlet on uperism, of which work your Lordship has been pleased to press your approbation. I am induced to write at this con-uncture by my conviction, from constant experience as a magis-trate, of the rapidly increasing demoralization of the lower sses, and by the painful number I am obliged to witness of ses of vice and misery, utterly remediless in the present very adequate state of our civil and ecclesiastical local polity. I hall confine myself on this occasion to only one suggestion, hich I believe would be the best practical beginning of a more ffective system.

"To your Lordship, and all those by whom any sound and ar-reaching improvement is to be accomplished, it would be uite superfluous to enlarge upon the advantages of a due observ-nce of Sunday in a religious point of view; but I wish to make n observation on the uses of bringing the whole population one ay in the week upon parade, if I may so express myself. The consequences would be, a more general solicitude 'to provide things honest in the sight of all men,' and a greater carefulness to avoid whatever was individually lowering in the general eye. Here is a forcible and constantly recurring check on the evil doings of men, and on the indiscretions of the other sex; here is a most powerful inducement to decency of appearance and be-haviour: and if we contrast what must be the condition of a universally church-going people with that of our present popula-tion, tainted, preyed upon, and deranged by an untrained and unobserved refuse, we shall come to the conclusion that no pains and no expense would be too great, if only for our own sakes, to bring about the change. I could enlarge much upon this subject, and illustrate my observations by many facts; but a desire to be concise prevents me from adding more than that I believe the proper observance of a day of rest, even in a temporal view, is of much greater importance to the well-being of society than is generally conceived. I will take occasion here to avow my *conviction that a national* Church is an institution essential *to a well-disciplined State,* and that it is for the general interest

that that State should provide accommodation for religious worship with every inducement to attend it, for those who otherwise would be unprovided. A position has lately been taken, that dissenters from the Church ought not to be called on to contribute towards its maintenance, on the ground that they pay for themselves, and derive no benefit from the establishment. As well might a dissenter from gas-lights, who should choose to carry his own lantern, protest against being rated, on the ground that, as he lighted himself, he derived no benefit from living in a lighted community. The argument is founded on false premises, and goes to the dissolution of society.

" Of the mass of persons who have lost the habit of going to a place of worship, or have never been there, it is probable most, if not all, have at times an inclination to change their course, either from some flash of good feeling, from curiosity, from the influence of remorse or calamity, or from some other temporary excitement; but the difficulties that will ordinarily present themselves to such must generally be too strong for their diffidence or want of energy to overcome; the favourable moment passes, and multitudes are lost, or, being lost, lose all chance of being reclaimed. At present 'the harvest truly is plenteous, but the labourers are few.'

" The plan I would propose is, that the incumbent of each parish in the metropolis, with the churchwardens, and a competent number of respectable inhabitants to be approved of by the clergyman, should divide their parish into convenient districts, and should, by personal inquiry, ascertain how many in each district, at present unprovided, would wish to attend a place of worship; that first, the utmost accommodation and facilities should be afforded, so far as the existing churches or chapels would allow; secondly, that rooms should be licensed where clergymen could be procured and remunerated; and, lastly, the two resources failing, that discreet persons, not in orders, should be appointed by the incumbent to read, in sufficient and convenient places, prayers and a short plain sermon, to be chosen each week by the clergyman. The duties of the persons co-operating with the churchwardens should be to receive and point out accommodation to those presenting themselves at each place of worship, and to go round their respective districts from time to time, to induce, by a judicious manifestation of interest, an increasing attendance. I think such a process would be productive of excellent effects to both classes, and if any objection is made to rooms, or officiators not in orders, my *answer is, that in the* earliest ages of Christianity rooms preceded *churches, and would* now lead to them, and that if respectab

laymen may not officiate to the extent proposed, a large mass must be left destitute, or fall into less desirable hands.

"With respect to the expense, I apprehend it would be comparatively trifling. The services of the laymen would of course be gratuitous, and rooms, no doubt, would often be offered on the same terms, or, at most, for a moderate consideration. I have myself had much experience amongst the lower classes, and I should be willing to give all the assistance in my power in the furtherance of the plan, which I am convinced would lead to a variety of beneficial results, greater than could at the outset be calculated.

"I have the honour to be your Lordship's faithful servant."

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

After making many blunders in my endeavours to improve my health, I discovered that I had fallen into the great but, I believe, common error of thinking how much food I could take in order to make myself strong, rather than how much I could digest to make myself well. I found that my vessels were overcharged, and my whole frame encumbered with superfluities, in consequence of which I was liable to be out of order from the slightest exciting causes. I began to take less sleep and more exercise, particularly before breakfast, at which meal I confined myself to half a cup of tea and a very moderate quantity of eatables. I dined at one o'clock from one dish of meat and one of vegetables, abstaining from everything else; and I drank no wine, and only half a pint of table-beer. At seven I had tea, observing the same moderation as at breakfast, and at half past nine a very light supper. If I was ever hungry during any other part of the day, I took a crust of bread or some fruit. My care was neither to anticipate my appetite, nor to overload it, nor to disappoint it; in fact, to keep it in the best possible humour. I continued this course almost invariably for several months. It was now the middle of a very fine summer, and I was residing at home in the country, alone with my mother, who was a remarkably easy and accommodating person; and to the contentment she inspired me with, I attribute a good deal of the extraordinary state I arrived at. She used frequently to say she could not help looking at me, my features were so changed. Indeed I felt a different being, light and vigorous, with all my senses sharpened. I enjoyed an absolutely glowing existence. I cannot help mentioning two or three instances in proof of my state, though I dare say they will appear almost ridiculous, but *they are nevertheless true.* It seems that from the surface of an

animal in perfect health there is an active exhalation going on, which repels impurity; for when I walked on the dustiest roads, not only my feet but even my stockings remained free from dust. By way of experiment, I did not wash my face for a week, nor did any one see, nor I feel, any difference. One day I took hold of the branch of a tree to raise myself from the ground, when I was astonished to feel such a buoyancy as to have scarcely any sense of weight. In this state all my sensations were the real and marked indications of my wants. No faintness or craving, but a pleasurable keenness of appetite told me when to eat. I was in no uncertainty as to when I ought to leave off, for I ate heartily to a certain point, and then felt distinctly satisfied, without any feeling of oppression. No heaviness but a pleasing composure preceded my desire for rest, and I woke from one sound glowing sleep completely refreshed. Exercise was delightful to me, and enough of it was indicated by a quiescent tendency, without any harassing sensation of fatigue. I felt, and believe I was, inaccessible to disease; and all this I attribute to the state of my digestion, on which it seems to me entirely depends the state of man. Being in health it is easy to keep so, at least where there are facilities of living rationally; but to get into health whilst living in the world, and after a long course of ignorance or imprudence, is of difficult attainment.

I do not consider it at all necessary, or even desirable, to be strict in diet when the constitution is once put into good order; but, to accomplish that end, it is certainly essential. It also requires great observation and attention to know what to practise and what to avoid in our habits of life; and I see people constantly doing what is precisely the most prejudicial to them, without the least consciousness of their errors. It is now so long since I was in the same state myself, that I find some difficulty in recollecting with sufficient exactness what I might have thought it necessary to lay down for the benefit of valetudinarians. I will, however, in my next number give some of the most important particulars.

THE EVE OF BATTLE.

"The Emperor kept the watch in the midst of his brave men. The night presented a remarkable spectacle:—two armies, the one of which extended its front upon a line of six hours' march, fired the air with its lights; in the other the lights seemed to be brought into one small point; and in the one, as well as in the *other, all was* watchfulness and motion. The lights of the two *armies were at half* cannon-shot distance respectively; the sen-

ls were almost touching, and there was not a single motion on
:r side which could not be heard by the other."
he above passage, cut out of a newspaper, is part of Bona-
's bulletin of the battle, I believe, of Auerstadt. I give it
ts resemblance to the beginning of Shakspeare's Chorus to
Fourth Act of Henry the Fifth. The bulletin was fresh
the reality; and it makes me believe that the poet's descrip-
must have been taken from some chronicle, or from some
ary writer. Indeed I have often thought, that much of
is ordinarily attributed to imagination is rather the result
alent for happily appropriating what has been seen or heard,
ad, and that Shakspeare possessed this talent in a more emi-
degree than any other person in any age or country. Not-
tanding his imperfect education, he has interwoven classical
scriptural lore into his works with more skill and beauty
Milton, or any of the most learned writers, and often in a
ier nearly imperceptible. It is my belief that those who
much to imagination and little to observation, will never
a lasting impression on mankind. Imagination, I think,
roperly do little else than more or less vividly colour out-
taken from reality, and I doubt that even Ariel and Caliban
ltogether exceptions.
subjoin the greater part of the Chorus, on account of other
ablances, besides those in its beginning, to the extract from
ulletin. In the first place, Henry and Bonaparte are equally
sented as keeping the watch in the midst of their men.
ndly, the presence of the hero of Agincourt is made to pro-
the same re-animating effect which the Duke of Welling-
produced upon his fainting troops towards the conclusion
e battle of Waterloo; and lastly, Bonaparte's apprehension
gh the night lest the English should be gone, as mentioned
eneral Gourgaud, and the exclamation attributed to him
he saw them in the morning—"Now I have these English
!"—find a parallel in the national feeling described by
speare. Dr. Johnson, whose strength did not lie in poetical
cism, coldly says of these choruses, "The lines given to the
us have many admirers; but the truth is, that in them a little
be praised, and much must be forgiven."

* * * * * *

"From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fix'd sentinels almost receive
The secret whispers of each other's watch.
Fire answers fire; and through their paly flames
Each battle sees the other's umber'd face. . . . .
Proud of their numbers, and secure in soul,

The confident and over-lusty French
Do the low-rated English play at dice;
And chide the cripple tardy-gaited night,
Who, like a foul and ugly witch, doth limp
So tediously away. The poor condemned English,
Like sacrifices, by their watchful fires
Sit patiently, and inly ruminate
The morning's danger. . . . .
. . . . . O, now, who will behold
The royal captain of this ruin'd band
Walking from watch to watch, from tent to tent,
Let him cry—Praise and glory on his head!
For forth he goes and visits all his host;
Bids them good-morrow with a modest smile,
And calls them—brothers, friends, and countrymen.
Upon his royal face there is no note,
How dread an army hath enrounded him;
Nor doth he dedicate one jot of colour
Unto the weary and all-watched night;
But freshly looks and overbears attaint
With cheerful semblance and sweet majesty;
That every wretch, pining and pale before,
Beholding him, plucks comfort from his looks." . . . .

PUNCTUALITY.

If you desire to enjoy life avoid unpunctual people. They impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand. Such a habit secures a composure which is essential to happiness. For want of it many people live in a constant fever, and put all about them into a fever too. To prevent the tediousness of waiting for others, carry with you some means of occupation—a Horace or Rochefoucault, for example; books which can be read by snatches, and which afford ample materials for thinking.

AGRICULTURE.

In looking into Coleridge's 'Table Talk' the other day, I met with a passage in high commendation of the poet Cowley's 'Essays.' It put me in mind of an extract I formerly made from the one in praise of agriculture, which I give below on account of its beauty. On some future occasion I mean to pursue the subject, with reference to its present state in this country.

EXTRACT FROM COWLEY.

The first wish of Virgil was to be a good philosopher—the *second, a good husbandman*; and God (whom he seemed to *understand better than* most of the most learned heathens) dealt

with him just as he did with Solomon—because he prayed for wisdom in the first place, he added all things else which were subordinately to be desired. He made him one of the best philosophers and best husbandmen; and to adorn and communicate both these faculties, the best poet. He made him, besides all this, a rich man, and a man who desired to be no richer. To be a husbandman is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world as it is man's, into the world as it is God's.

But since Nature denies to most men the capacity or appetite, and Fortune allows but to a very few the opportunities or possibility of applying themselves wholly to philosophy, the best mixture of human affairs that we can make is to be found in the employments of a country life. It is, as Columella calls it, "Res sine dubitatione proxima et quasi consanguinea sapientiæ," the nearest neighbour, or rather next in kindred, to philosophy. Varro says, the principles of it are the same which Ennius made to be the principles of all nature, earth, water, air, and the sun. It does certainly comprehend more parts of philosophy than any one profession, art, or science in the world besides; and therefore Cicero says, the pleasures of a husbandman—"mihi ad sapientis vitam proximè videntur accedere"—come very nigh to those of a philosopher. There is no other sort of life that affords so many branches of praise to a panegyrist:—the utility to a man's self; the usefulness or rather necessity of it to all the rest of mankind; the innocence, the pleasure, the antiquity, the dignity. . . . .

If great delights be joined with so much innocence, I think it is ill done of men not to take them here, where they are so tame and ready at hand, rather than hunt for them in courts and cities, where they are so wild, and the chace so troublesome and dangerous. We are here among the vast and noble scenes of nature; we are there among the pitiful shifts of policy: we work here in the light and open ways of the divine bounty; we grope there in the dark and confused labyrinths of human malice: our senses are here feasted with the clear and genuine taste of their objects; which are all sophisticated there, and for the most part overwhelmed with their contraries: here is harmless and cheap plenty; there guilty and expensive luxury.

I shall only instance one delight more, the most natural and best-natured of all others, and a perpetual companion of the husbandman; and that is the satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own art and diligence; to be always gathering some fruits of it, *and at the same time* to behold others ripening and others

budding; to see all his fields and gardens covered with the beauteous creatures of his own industry; and to see, like God, that all his works are good. . . . .

A man would think, when he is in a serious humour, that it were but a vain, irrational, and ridiculous thing for a great company of men and women to run up and down in a room together, in a hundred several postures and figures, to no purpose and with no design. Yet who is there among our gentry that does not entertain a dancing-master for his children as soon as they are able to walk? But did ever any father provide a tutor for his son, to instruct him betimes in the nature and improvements of that land which he intended to leave him?

MOUNT VESUVIUS.

To have travelled has many advantages, and one is that annoyances and dangers, in recollection, become sources of pleasure;—add to which, in the language of scripture, "the affliction is but for a moment," whilst the recollection endures for years. I advise those who are beginning their travels to bear this in mind.

A few days after the eruption of Vesuvius, in February, 1822, I ascended the mountain, in company with a friend, and attended by Salvatore, the well-known chief guide. It was night before we arrived at the crater, which at that time, we were told, was near three quarters of a mile in circumference. We lay down looking over the edge of this vast caldron, whilst the lava sometimes boiled up as if it would overwhelm us, roaring like a stormy pent-up sea, and presenting the fiery appearance of molten iron obscured by smoke;—then it would sink down in silence, and leave us in total darkness. We forgot ourselves in the awfulness of the scene, till Salvatore reminded us that it was scarcely safe to remain. We had not left the place above two minutes, before we heard a crash. Salvatore went back to see whence it proceeded, and on his return informed us the very spot where we had been lying was precipitated into the crater. I thought he said so to enhance the interest of the expedition. When we arrived at the beginning of the descent, he shouted as loud as he could, by way of signal, to a boy whom he had stationed at the foot of the cone, with orders to hold up a torch for us to steer by. No torch appeared, and, fearing the boy had perished, we proceeded in darkness, except where lighted by the very brilliant colours of the yet burning lava. Salvatore, notwithstanding his experience, missed his way, and became somewhat confused. He knew we were in danger of falling into hollow places, crusted over. We got knee-deep into hot ashes,

which burnt off a pair of very thick hose drawn over my feet and legs for their protection. A sulphureous smoke became so suffocating that we must have sunk under its effects, had not Salvatore suggested the expedient of breathing through two or three folds of our silk handkerchiefs, which to our surprise afforded instant and almost complete relief. At length, after repeated shoutings, the torch was raised; and when we reached the boy, we found he had been engaged in roasting eggs for us on the lava, instead of listening for the signal. After sleeping at the Hermitage, a sort of inn upon the mountain, we re-ascended in the morning to see the sun rise; and we were then made fully sensible how narrowly we had escaped destruction, for the part where we had been lying had wholly disappeared.

Later in the spring I made two other ascents—the first with a party of thirty-five, including ladies and gentlemen, servants, and guides. Whilst we were resting on the summit of the mountain, one of the gentlemen proposed, in a sort of joke, to Salvatore, to descend into the crater, then in a state of repose. Salvatore took him at his word, and they immediately set off, followed by degrees by every male present, more after the manner of sheep than of rational beings. We arrived rapidly at the bottom, which was at a considerable depth. It was full of small fissures, through which issued short pale flames, and we were obliged to keep changing our places, on account of the heat through our shoes. The stooping position necessary in re-ascending the steep sides exposed us to a sulphureous vapour, which was extremely annoying, and my hurry to escape made me neglect the expedient of the handkerchief. On mustering at the top, we found that one of the servants was missing, but before we could take steps for his safety, he crawled out nearly suffocated. It was a rash adventure, undertaken too precipitately to guard against danger, had there been any, of which we were ignorant.

My last expedition afforded nothing worthy of note except a scene at Salvatore's, where I arrived by night with a party of ladies, on their way to sleep at the Hermitage, preparatory to an ascent the next morning. Salvatore's house stands in a court-yard, and has the stairs on the outside. As our arrival was expected, the court was soon completely filled with asses and mules, each under the conduct of a boy carrying a torch. Salvatore posted himself at the foot of the stairs, with his jacket slung like a military pelisse, and a truncheon in his hand. The steps above him were occupied by blooming English girls, waiting their turns to be *seated on such* animals as he should select. The *eagerness of the boys for* preference—Salvatore's vehement but *graceful action as he* poured forth his oaths and brandished his

truncheon—the passiveness of the ladies—the contrast between their complexions and the swarthy ones of the Italians, a contrast much heightened by the waving torches, the incessant vociferation, and the triumph of each successful candidate as he navigated his fair charge through yielding rivals—formed altogether a scene of such striking effect, that the lapse of thirteen years has effaced from my recollection nothing of its freshness.

No. V.—Wednesday, June 17, 1835.

PAROCHIAL GOVERNMENT—(*continued*).

I shall begin this article with some explanations of my last on the same subject; and here let me advertise my readers that my plan, throughout my writings, will be to proceed in a familiar and desultory manner, rather than by formal and unconnected dissertations, and that those who wish to draw any profit from my labours, if any profit is to be drawn, must read me, not cursorily, and now and then, but regularly, and with attention, and must preserve my numbers for the purpose of reference. My object is to induce my readers to put their minds in training, "by setting before them," as I expressed myself in my preliminary address, "an alterative diet of sound and comfortable doctrines." Now, it is the nature of an alterative diet to require time and perseverance. But to return to my subject.

I must repeat that good government is only to be expected from the selection of men of honourable and business-like repute in the conduct of their own affairs; and any system which does not produce such selection, however loudly cried up by the unthinking and their deceivers, is false and worthless. Parishes are at present too disorganized, and their powers of government are too ill directed and too limited to hold out sufficient inducement to the most fitting persons to interest themselves in the management of them. The best qualified are generally the most averse to interfere, and consequently a vast quantity of public spirit lies dormant, or is in a manner wasted on the many expedients with which this country abounds for supplying the deficiencies of local governments. Few people comprehend in their idea of parish governments anything beyond the administration of the poor-laws; whereas, if the governments were what they ought to be, poor-laws would soon become unnecessary. Pauperism is a monster which looms large through the mist of ignorance and misconception; but I, who have grappled with and anatomized t in its various forms, agricultural, commercial, and mixed, in *vonshire, Herefordshire*, Lancashire, and London, know per-

fectly well that, under the influence of local self-governments thoroughly organized, it would soon disappear from the land. To the moral cripples around us under such governments, we should have only to take the tone of the apostle, when, stedfastly beholding the cripple at Listra, he cried out with a loud voice, "Stand upright on thy feet;" and the cripple leaped and walked. So, without any miracle, would it soon be here! for poverty in England is not from physical, but solely from moral causes. Remove the multitudinous encouragements to dependence, on the one hand—open as much as possible the ways to self-advancement, on the other, and the character of those who come within the baneful influence of the poor-laws would be reversed. Parishes are little States, which ought to exhibit in finished miniature the principal features of large ones. They should be preparatory schools for the art of government, full of rivalry in themselves, and with one another, in promoting the public welfare—moral farms, divided, drained, and tilled, so as to produce the richest harvests and the fewest weeds. At present they are little better than neglected wastes. The first division I have proposed, into wards, has already a model on a larger scale in the wards of the city of London, each having an alderman, his deputy, and a certain number of common councilmen with their inferior officers—only that many modifications would be necessary. The city model did not begin low enough, that is, in the parishes throughout the land, so that the first elements of government have remained crude and disordered, affecting upwards the whole frame with the imperfections of its parts.

With respect to a "settled inhabitancy," as a qualification for voting for the head of a parish ward, or for the governors of a whole parish not large enough to be divided into wards, I should say, that having been usually resident for six months previous to the election, and having, during that time, paid, whether weekly or otherwise, and however little, for an occupancy, would be sufficient. I think the population of each ward should not much exceed a thousand, so that the number of males, of competent age, qualified as above, could not much exceed a hundred; therefore, on the scorce of numbers, there could be no objection to so low a qualification. Then the election would only be for a year, and each voter would have a personal interest in his choice. It is desirable to exercise as many as possible in governing themselves, or in choosing those who are to govern them; and here would be a safe approach to universal suffrage in the election of those immediately in authority over their fellow-citizens, and to be *their representatives in the* parish, and in higher degrees of *government. Now let us* suppose a parish containing thirty

thousand inhabitants divided into thirty wards, the resident males of each ward, of competent age, and paying for their occupancy, electing annually one of themselves to superintend their common interests, to keep the peace, and to represent them in the parish government; there feeling himself responsible for the good order and good condition of his ward, with subordinate officers elected in like manner to assist him. I apprehend that, under such a system, the moral influence created would go near to supersede the necessity of legal restraints, and that greatly increased powers of government, for the purposes of improvement, might be safely and advantageously granted under so much and such well-ordered popular control.

I now proceed to the consideration of the inducements of the most fitting persons to give up time sufficient to superintend the affairs of their respective communities; and I suppose it will be universally granted that no consideration on the subject of government can be of more importance. The principal reasons which deter men of honourable feelings, and of habits of attention to their own affairs, from taking much part in public concerns, I apprehend to be—the difficulty, from want of proper organization, of effecting much good—the fleeting nature, from the same cause, of any good effected—the want of co-operation on the part of others like themselves—the opposition of the interested and the factious—and the grievous annoyance of popular elections. All these objections, it seems to me, would be obviated by such division as I propose. Each district would be so small, that an individual could with ease comprehend and watch over its interests. Whatever good he could effect, he might confidently anticipate would be preserved by the simplicity of the machinery. Uniformity of division would ensure uniformity of co-operation, whilst the interested and the factious, as I have remarked before, would be too nearly in view, and in too close contact with their fellow-citizens, to escape detection, and would soon, consequently, be put to silence. It is only in a state of disorganization that such people can thrive. The election, though strictly popular, would be subject to none of the disagreeable circumstances incident to unwieldy constituencies, necessarily without direct interests, and in which the worst portion is almost always the most prominent. In parish wards the compact number of electors, their clear and substantial and common interest to make a judicious choice, their means of accurately judging, after a short working of the system, whom to choose, and the freedom and fairness of the election, would cause a very different process from that which is witnessed amidst the corruptions, and *unreasonableness,* and violence of the oligarchic and ochlocratic

ystems. This is the first operation of what I have called the emocratic principle, or principle of self-government, fitly organized; one of the advantages of which would be the production of a new race of characters, for which at present there is no opening; and we may judge of the soundness of the ochlocratic principle by the fact, that its extension has not exhibited a single instance of an improvement of public men.

In the arrangement I propose, one strong inducement to men of character and business to take the lead in the affairs of their respective divisions would be the apprehension of personal annoyance to themselves, and of injury to their every-day interests, if they allowed ill-qualified persons to be set in authority over them. Now, whenever means can be devised to excite the respectable portion of the community to take an active part in public affairs, that portion, all experience shows, is sure to prevail. It is the general supineness of the deserving that gives to the undeserving any chance of ascendency; and that supineness cannot exist under the democratic principle fitly organized. Under any other principle it will always exist, for the reasons stated in the article on the 'Principles of Government,' in my first number. Compact division, under the constant inspection of men of character, would, by that inspection alone, become greatly improved. Mere authority prevails only as it presses; but authority joined with worth dispels disorder, and, as it were, clears the moral atmosphere. What Plutarch says of the effect of Numa's virtue, I have seen enough to know is true to nature; and here I must again most strongly recommend to my reader's attention the extracts from his life given in my second number—especially the beautiful passages in pages 18, 19.

There would be other inducements to the best qualified to become the heads of wards, which I shall mention when I come to consider the heads in their capacity of representatives in the parish councils.

In point of detail, it may perhaps be objected that it would frequently be dangerous to confine the right of choosing the heads of wards to the inhabitants of the wards, instead of extending it to those of the parish generally, and in some debased divisions it might possibly for a time cause some slight inconvenience. But, in the first place, it is to be considered that the main principle of the choosers, having a strong common personal interest in their choice, can only be called into full action by such a restriction; secondly, that the present debasement could not long continue under an improved organization; and, thirdly, that comparison *on every side would* soon operate beneficially on *elections—besides that the lowest* classes are the least jealous of

their superiors, and the most so of their equals and those only a little above them; add to which, the introduction of a few improper persons into a body of men of weight would certainly end in the confusion and retreat of the intruders. The restriction of the right of voting to those who have an immediate interest in exercising their right, is the only sound principle; and the adoption of a sound principle, though attended with some present inconvenience, must always end in sound results—whereas the admission of an unsound principle, in order to avoid partial or temporary evil, will eventually produce greater evil still.

Lastly, it is to be observed, that the institution of parish wards would be no new or doubtful experiment. It is only the combined application of two tried principles; the first, the true English one of self-government, and the second, the principle of division carried down to the point of personal control. It is a military division, and civil principle; which is the only organization by which well-ordered and real freedom can exist. A parish ward would be to a parish what a company is to a regiment; and the head of the ward, with his deputy and inferior assistants, would answer to the captain with his lieutenant and non-commissioned officers. The company is the foundation of the discipline and well-being of the army, as the ward would be the foundation of the discipline and well-being of the State. Military division, combined with the principle of self-government, seems to have been the system perfected by Alfred; and I have so high an idea of its efficacy, as fully to believe the accounts of the good order reported to have prevailed in his reign. Besides, if the histories of him handed down to us had been fictitious, they would, from the age in which he lived, have made him superstitious and bigoted; but though he is always stated to have been devout, his devotion is represented as pure as his love of justice. It is only under a system of moral influence such as his, that his noble saying, that men ought to be as free as their own thoughts, has any sense. It supposes perfect liberty of action to men made just by good government.

I shall in my next number proceed to the consideration of parish government in the aggregate.

PAROCHIAL IMPROVEMENT.

The following extract is from the introduction to a pamphlet of mine on Pauperism, first published in 1826. I give it here, not on account of the particular subject, but in connexion with the preceding article, as a practical proof of what might be *effected in general* improvement by an organized superintendence

under the authority of the law. I was armed with no authority but that of influence of my own creating, and had no organization but a voluntary and very imperfect one. The place, when I began, was considered in a hopeless state of demoralization, and its name was a sort of by-word in the country round; yet a great deal of the attention I bestowed upon it was beyond what was required for its management, and had for its object my own instruction. I made it my constant aim to establish the principle of self-government, and the consequence has been that the system I introduced works well to this day.

"In August, 1817, an opportunity occurred to me of commencing an experiment on the subject of pauperism in the township of Stretford, in the parish of Manchester—a district partly manufacturing, but principally agricultural, and containing about 2,000 acres of land and as many inhabitants. I began by procuring the adoption of somewhat the same plan as Mr. Sturges Bourne's Select Vestry, not then legalized—a suggestion of the neighbouring magistrate, whom I consulted in the first instance, and whose co-operation, as well as that of the most respectable inhabitants, I uniformly met with, during a residence at intervals of three years and a half. I soon found that the magistrates as usual had no confidence in the overseers, to the great gain of the paupers, whose appeals from the overseers to the magistrates were incessant. I found that the paupers were insolent in the extreme to the farmers, and in a great measure their masters—that the paupers were leagued together to get as much from the rates as possible, and that they practised all sorts of tricks and impositions for that purpose—that the industrious labourers were discouraged—the well-disposed inhabitants afraid, or persuaded that it was in vain to interfere—and every individual driven to do the best he could for himself or his connexions at the general expense. For some time the paupers tried every art to deceive or tire me out, and some of the rate-payers who were ousted from the management thwarted me in secret; but the good effects of the new system became so apparent, both as to economy and good order, that opposition grew less and less, and at last suddenly and entirely ceased. I spent almost my whole time for some months in visiting the labouring classes—in making myself master of their habits—in explaining to them the causes of their distress—and in enforcing, as occasions arose, the doctrines of Mr. Malthus,* which I took care to put in the most familiar and pointed manner I was able, and I was surprised to see the effect generally produced—it was as if a new light had broken in upon my hearers.

* I mean the doctrines *Mr. Malthus* himself laid down, not those ignorantly *attributed to him.*

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By degrees I gained their confidence—they constantly app to me to settle their disputes, or for legal advice, or for assist in whatever difficulties they found themselves; and as I frequently able to serve them, I found that circumstance of g advantage in carrying into execution any measure of severit privation. With respect to former abuses in the managemen made it a rule never to look back, but held that neglect on side and imposition on the other had balanced the account, that it would be better to look only to the future. I found plan attended with the best effects. Those who had really wi for what was right were not revolted by any appearance of h ness; and instead of wrangling about the past, everything on well for the present, and not one retrograde movement made. A few hours in a week soon became sufficient to d the business, and at last a trifling superintendence was a necessary. Information came to me from all quarters—the le amongst the paupers was dissolved—appeals to the magistr whose unvaried countenance I experienced, entirely ceased- rates were considerably diminished—the labourers depended upon themselves, and were generally better off—and, what most important, new principles were gaining ground.

"The amount of money paid to the poor during the yea my occasional superintendence, exclusive of the maintenan those in the workhouse and of the expense of a few articl clothing was as follows:—

	£.	s.	d.
From March, 1817 to March 1818 . .	812	16	6
1818 1819 . .	537	19	7½
1819 1820 . .	489	12	6
1820 1821 . .	368	4	0

"When I first interfered in August, 1817, it was the pra to admit families into the workhouse; at the time my interfe ceased, the number of inmates was reduced to eight, viz. six persons and two young women—one of the latter half id and the other labouring under severe disease. Three of th men broke stones for the roads, and the idiotic girl maint herself. In fact, a workhouse was become quite unneces Before the commencement of the alteration of system, the exp of pauperism were rapidly increasing, and the reduction solely owing to that species of amendment in management, w may be put in practice under any circumstances."

Note to Second Edition, published in 1831.

The last opportunity I had of seeing the effects of my sy *was in September,* 1828, when I made the following extract *the Poor's Books.*

	£.	s.	d.
May 1817, Monthly payments to regular poor	68	3	6
1818	33	12	0
1827	15	2	0
1828	13	10	0

In April of this present year, 1835, I attended a town's meeting for half an hour, after a lapse of fourteen years, and found the business carried on just as when I was there before; and I learnt it was in contemplation to abandon the workhouse on the first of this month, as useless.

THE ART OF ATTAINING HIGH HEALTH—*(continued.)*

As I have stated in the beginning of this number, I shall follow in my observations upon health the familiar and desultory style, writing down what I have to say just as it occurs to me.

This is the golden rule—Content the stomach, and the stomach will content you. But it is often no easy matter to know how; for like a spoiled child, or a wayward wife, it does not always know its own wants. It will cry for food when it wants none—will not say when it has had enough, and then be indignant for being indulged—will crave what it ought to reject, and reject what it ought to desire; but all this is because you have allowed it to form bad habits, and then you ignorantly lay upon poor Nature your own folly. Rational discipline is as necessary for the stomach, as for the aforesaid child, or the aforesaid wife, and if you have not the sense or the resolution to enforce it, you must take the consequences; but do not lay the fault upon another, and especially one generally so kind, if you would but follow her simple dictates. "I am always obliged to breakfast before I rise—my constitution requires it," drawls out some fair votary of fashion. "Unless I take a bottle of port after dinner," cries the pampered merchant, "I am never well." "Without my brandy-and-water before I go to bed, I cannot sleep a wink," says the comfortable shopkeeper; and all suppose they are following nature; but sooner or later the offended goddess sends her avenging ministers in the shape of vapours, gout, or dropsy.

Having long gone wrong, you must get right by degrees; there is no summary process. Medicine may assist, or give temporary relief; but you have a habit to alter—a tendency to change—from a tendency to being ill to a tendency to being well. First study to acquire a composure of mind and body. Avoid agitation or hurry of one or the other, especially just before and after meals, *and whilst the process of* digestion is going on. To this *end, govern your temper*—endeavour to look at the bright side

of things—keep down as much as possible the unruly passions—discard envy, hatred, and malice, and lay your head upon your pillow in charity with all mankind. Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, but think only what it is right to do in the sight of Him who seeth all things, and bear without repining the result. When your meals are solitary, let your thoughts be cheerful; when they are social, which is better, avoid disputes, or serious argument, or unpleasant topics. "Unquiet meals," says Shakspeare, "make ill digestions;" and the contrary is produced by easy conversation, a pleasant project, welcome news, or a lively companion. I advise wives not to entertain their husbands with domestic grievances about children or servants, nor to ask for money, nor produce unpaid bills, nor propound unseasonable or provoking questions; and I advise husbands to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comfortable, and cheerful, and amusing.

With respect to composure of body, it is highly expedient not to be heated by exercise, either when beginning a meal, or immediately after one. In both cases fermentation precedes digestion, and the food, taken into the stomach, becomes more or less corrupted. I will mention two strong instances. A pig in high health was driven violently just after a full meal: it dropped down dead; and at the desire of some labourers, who thought it was too good to be lost, a butcher forthwith proceeded to dress it. When the hair was scalded off, the skin presented in some places a somewhat livid hue; and when the stomach was opened, the contents were so extremely offensive, that all present, of whom I was one, were obliged to fly, and the carcass almost immediately became a mass of putridity. The second case was that of a man in the service of a relation of mine, who, after a harvest supper and a hot-day's labour, was thrown in a wrestling match, by which he instantly died, and decomposition took place so rapidly, that it was with difficulty his body, within four-and-twenty hours, could be placed in a coffin. Whilst I was subject to the affection of the trachea before mentioned, I frequently brought on the most distressing attacks, and sometimes instantaneously, by heating myself just before or after meals. Even dressing in a hurry ought to be avoided previously to a meal; and I should advise all, especially invalids, to be ready a little beforehand, as the mind isalso often in a state of hurry prejudicial to digestion. After meals, stooping, leaning against the chest, going quick up stairs, opening or shutting a tight drawer, pulling off boots, packing up, or even any single contortion or *forced position of* the body, has each a tendency to cause fermen-

tion, and thereby produce bile, heart-burn, difficulty of breathing, and other derangements. I have often experienced ill effects from washing my feet at night instead of in the morning, fasting, which is decidedly the safest time. Of course, persons in high health may allow themselves liberties; but those who are at all liable to indigestion cannot be too observant of even their most trifling actions. In my next number I shall take up the subject of diet.

COURTEOUS FORBEARANCE.

A gentleman, making a morning call upon a late county member of great taste and scrupulous courtesy, was accompanied into a library by a beautiful kid, which he found standing at the street-door. During the conversation the animal proceeded round the room, examining the different objects of art with ludicrous curiosity, till coming to a small bronze statue, placed upon the floor, he made a butt at it, and knocked it over. The owner of the house taking no notice, his visitor observed, "That kid is a special favourite, I perceive; how long have you had it?" "*I* had it!" exclaimed the virtuoso in an agony; "I thought it had been yours." "Mine!" said the gentleman, with no less astonishment; "it is not mine, I assure you." Whereupon they both rose, and by summary process ejected the intruder.

SAYINGS.

The taxes of state are more oppressive than the State taxes.

Private comfort and public magnificence constitute the perfection of society.

The cheapest government is not the best, but the best government is the cheapest; that is, God's few at the top, well paid by God's many.

Philosophy is a fire of rotten sticks flickering in a desert, with all around cold and dark. Religion is the glorious sun, cheering and illuminating universally.

What an annoyance are long speakers, long talkers, and long writers!—people who will not take time to think, or are not capable of thinking accurately. Once when Dr. South had preached before Queen Anne, her majesty observed to him, "You have given me a most excellent discourse, Dr. South; but I wish you had had time to have made it longer." "Nay, madam," replied the doctor; "if I had had time I should have made it shorter." *The model of a debate* is that given by Milton in the *opening of the second book of* 'Paradise Lost.'

DERIVATIONS.

There is no word in the English language so much abbrevi[ated] from its original as the word "alms," from the Greek ἐλεημοσύν[η]. Six syllables are contracted into one; thus, el-e-e-mos-u-n[e]-elmosune—elmosn (from which the French aumône), alms; [the] Italian limosina, from the same original. The practice amo[ng] modern nations of appropriating different parts of words from [the] dead languages is by no means uncommon; as in the pro[per] name Johannes, the English take the first part, John; and [the] Dutch the last, Hans. These instances of derivation made [an] impression upon me, because they were told me, when a boy, by the two greatest masters of their day in language; the first by Horne Tooke, the second by Porson; both of whom possessed the gratifying faculty of adapting their conversation to the young and the unlearned. The word alms in the original signifies something given from the motive of pity; but however amiable the feeling, we should be careful not to indulge it idly and indiscriminately. It is often said, we ought to give for our own sakes, without inquiry; in my opinion a very unsound and selfish doctrine. It is difficult to bestow charity without doing more harm than good. We not only run the risk of paralyzing the moral energies of the immediate objects of our bounty, but of those who hope to become so. Giving with discretion is a great virtue; it is twice blessed, and the extent of its benefits can never be foreseen to either party. Illustrative of this is the following narrative, the first part of which is true to the letter:—

A FEW SHILLINGS WELL LAID OUT.

As the burly coachman of one of the northern stages was remounting his box one bleak November night at the door of a little inn noted for spiced ale—

"How much will you take me to London for?" said a thinly clad boy of about fourteen, in a soft and doubting tone. The coachman turned round, and with a look of contempt, slightly qualified by pity, growled out,

"Can't take you for less than half-a-crown."

"I have only a shilling left," said the boy.

"Why didn't you say so at first?" said the coachman, replacing his foot on the nave of the wheel. The boy retreated a step into the shade.

"Come, jump up, my lad," cried a gentleman on the coach; "I will find you eighteenpence."

"Are not you very cold?" said the gentleman, after a short *interval.*

"*Not very,*" replied the boy, rubbing his hands cheerily up.

d down in the pockets of his cotton trousers. "Not very; I thinking of London."

"And what are you going to do there?" said the gentleman. boy replied that he was going to be bound apprentice to his le, who kept a cook's shop in the Borough. Then he told own little history, and how he had travelled up one hundred fifty miles with the few shillings his widowed mother had able to muster for him; and he concluded with a very lligent account of his native place, and a no less amusing one the principal people in its neighbourhood.

"And what do you intend to do to-night?" said the gentleman.

"I shall go to my uncle's," replied the boy.

"But how will you find him out?" We shall not arrive before midnight; besides, your uncle will be gone to bed. Come, I will give you five shillings, and you can stay comfortably at the inn till morning."

(To be continued.)

No. VI.—Wednesday, June 24, 1835.

PAROCHIAL GOVERNMENT—*(continued.)*

I was asked the other day by an inhabitant of one of the great squares what there could possibly be to do for the head of a parish ward, supposing parishes to be divided as I propose. Let us suppose the parish, in which the square is situated, to be divided, and the square to be one of the wards, and that the management of everything which relates generally to the interests of the parish, such as lighting, paving, cleansing, police, and pauperism, was centered in the parish council, consisting of the heads of the different wards. Now the square being inhabited by rich people, a rich man would be elected for its head, one who had a common interest with those over whom he was immediately placed, which interest he would represent in the council, and superintend in the ward. He would have a voice in raising the general supplies, and authority to see to their particular application in his own ward. He would have a perfect knowledge of his district, and a constant eye to its good management. He would be an easy channel for the other inhabitants to apply through, in case of any complaint to redress, or any suggestion to offer. He would be the guardian of the peace of his ward, and responsible for it, with his subordinate officers to assist him. His *personal superintendence* would be a check to anything *detrimental to the common interest*. He would be able to collect

the bulk of the rates free of expense, returning the defaulters, if any, to be dealt with by the council. He would have authority sufficient to maintain the interests of his ward, and would be sufficiently controlled not to be able to maintain them at the expense of the interests of the parish. He would have a compact and practicable field for the discharge of his public duty, and would have an opportunity, if he were so minded, as no doubt many would be, to distinguish his year or years of office by acts of munificence and public spirit. Whatever information or returns were wanted, they could, through his means, be easily and accurately obtained. In such a ward the duties would be lighter and more simple than in poorer and less cultivated ones; but still there would be evils to prevent, and advantages to procure, as well as to see to the due management of the ordinary business; and such a superintendence, made universal, could not fail to ensure the spread of good government, and of local improvement, with great rapidity. I shall have more to say on this subject in my observations on parish government in the aggregate, which I will endeavour to condense in my next number, so as to conclude the subject.

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

I must begin with a few remarks on my last article. I have there dwelt on the ill consequences of being heated by exercise just before or after meals. There is one case which seems to be almost an exception; I mean that of dancing immediately before or after supper; at least, I never suffered any inconvenience from it in my ailing days, though I cannot speak from much experience. But further, I do not call to mind any instances in other persons, and at any rate they cannot be so common as would be the case from any other mode of equal exertion under similar circumstances. The reason I take to be this—that from the enlivening effect upon the spirits, the digestive powers are able to overcome any tendency to fermentation; and if that be so, it proves the extreme healthfulness of the exercise, when taken rationally and for its own sake, instead of, as it usually is, as an exhibition, in over-crowded and over-heated rooms at the most unseasonable hours.

I particularly recommended in my last number attention to the state of the mind, because the effect of the spirits is very great and often even instantaneous in accelerating or retarding the digestive powers; and upon the digestive powers immediately depends whatever happens to our physical being. Whenever *food is taken into* the stomach, it begins directly to undergo a

change, either from the action of the gastric juice, which is the desirable one, or from that of the natural heat. In the latter case, a sensation of fulness and weight is first produced, and then of more active uneasiness, as fermentation proceeds; and at last, when digestion commences, it is upon a mass more or less corrupted, according to the quantity and nature of the food, the time it has remained, the heat of the body, and perhaps other circumstances. The mind will frequently regulate all this, as I have repeatedly experienced; for a feeling of lightness or oppression, of fermentation or quiescence, will come or go as the spirits rise or fall, and the effect is generally immediately perceptible in the countenance, and felt throughout the whole frame: Such influence has the mind on the digestive powers, and the digestive powers on the body; and when we speak of a light or heavy heart, we confound it with a less romantic organ. The heart, it is true, will beat quicker or slower; but the lightness or heaviness we feel is not there. There is no sickness of the heart; it needs no cordial: and the swain who places his hand in front, whatever the polite may think, is the right marksman. There lies our courage, and thence proceed our doubts and fears. These truths should make us careful how we live; for upon the digestive organ mainly depend beauty and strength of person, and beauty and strength of mind. Even the most eminently gifted have never been proof against its derangement. It is through the digestion that grief and all the brooding affections of the mind affect the frame, and make the countenance fallen, pale, and liny, which causes Shakspeare to call it "hard-favoured grief," and to say that "grief is beauty's canker." On the other hand, joy, or any pleasurable affection of the mind, which promotes digestion, at the same time fills and lights up the countenance. Often when I have been taking a solitary meal, the appearance of an agreeable companion, or reading any good news, has produced an instantaneous effect upon my digestive organs, and, through them, upon my whole frame. In the same way a judicious medical attendant will, in many cases, by talking his patient into an appetite, or raising his spirits, do him more good than by any medicines. That all this is through the stomach, I will prove by two instances. First, no one will doubt that the scurvy proceeds from the state of that organ, and that through that organ alone it can be cured. Now, I have read in medical writers, that, after a tedious voyage, sailors, grievously afflicted, have repeatedly been known to have instantaneously experienced a turn in the disorder on the sight of land, and that soldiers besieged have been affected in like manner on the appearance of succour; that *is, the spirits have produced* the same effect that medicine

or proper food would have produced, which must have been through the same organ. The second instance is what I have several times observed in my own person. When I have had any local inflammation from hurts, however remotely situated, what has affected my digestion has at the same moment affected the inflammation. Fasting too long, eating too soon, taking too much wine, or having my spirits lowered, have instantly been unpleasantly perceptible in the seat of the inflammation; while taking food or wine when wanted, or having my spirits raised, have produced the direct contrary effect. How this is effected anatomically, I leave to the scientific to explain. I only know it from observation; but I do know it, and how to profit by it, and I tell it to my readers that they may profit by it too, which brings me to a repetition of my rule—Content the stomach, and the stomach will content you.

To the caution I gave against stooping after meals, I should add that it is particularly to be avoided with anything tight round the body, and the same may be said of all the actions I have enumerated. They are all pernicious in proportion as the meal has been full or rich. Anything greasy or strong, especially the skin of the fat of roast meat, when disturbed by exertion, will produce the most disagreeable effects, or perhaps bring on a regular bilious attack. Packing up, preparatory to a long journey by a public vehicle, used often to be a cause of serious inconvenience to my health from my mode of doing it. First of all laying in a hearty meal, because I had a great distance to go, the very reason why I ought to have been abstemious: then having to finish packing after eating, with more things than room for them, the hurry, vexation, and exertion of arranging which, together with the fear of being too late, and bustling off, caused such a fermentation as not only made my journey most uncomfortable, but made me generally out of sorts for some time after. When I had brought myself into a regular state of health, and took care always to be beforehand with my arrangements, eating sparingly, and setting off composedly, I found an immense difference, particularly in the absence of any feeling of being cramped in my limbs, which feeling was always annoying in proportion to my improper living. I find my supplementary observations have extended so much further than I contemplated, that I must defer commencing the subject of diet till next week; but I was unwilling to omit any details which might be useful, though at the risk of being on some points too minute.

DOCTOR GREGORY'S DESCRIPTION OF HEALTH.

What I have said in preceding numbers respecting the state
health I once attained is not, I find, easily credited by those
have not had similar experience. I subjoin a passage from
h professional authority—that of Dr. James Gregory, late
fessor of Medicine in Edinburgh—confirmatory of my posi-
s; and those who will take the trouble to make the compari-
will find how fully I am borne out. The passage was pointed
to me many years since by a physician, and I extracted it at
time, but had forgotten its contents till I had the curiosity to
r to it the other day, and I now give an abbreviated transla-
n from the original Latin. I believe it is principally taken
m Celsus. My most staggering assertion I take to be this:
t seems that from the surface of an animal in perfect health
re is an active exhalation going on which repels impurity;
when I walked on the dustiest roads not only my feet, but
n my stockings, remained free from dust." Dr. Gregory
s of a person in high health—"the exhalation from the skin
ree and constant, but without amounting to perspiration,"—
alatio per cutem libera et constans, citra vero sudorem, which
wers with remarkable precision to "my active exhalation,"
l the repulsion of impurity is a necessary consequence. In
, it is perspiration so active as to fly from the skin, instead of
aining upon it, or suffering anything else to remain; just as
see an animal in high health roll in the mire, and directly
r appear as clean as if it had been washed. I enter into these
ticulars, not to justify myself, but to gain the confidence of
readers, not only on this particular subject, but generally—
e especially as I shall have frequent occasion to advance
gs out of the common way, though in the way of truth. I
e before remarked that well-grounded faith has great virtue
ther things besides religion. The want of it is an insuperable
to improvement in things temporal, as well as in things
itual, and is the reverse of St. Paul's "rejoiceth in the truth,
eveth all things, hopeth all things;" for it believes nothing
hopes nothing. It is the rule of an unfortunate sect of
tics in excellence, who, at the mention of anything sound,
c wonderfully wise, and shake their heads, and smile inwardly
nfallible symptoms of a hopeless condition of half-knowledge
self-conceit. But to return to the passage, which is as
ows:—

'When a man is in perfect health his mind is not only equal
he *ordinary occasions of life*, but is able easily to accommo-
itself to all sorts of situations and pursuits; his perception,

understanding, and memory are correct, clear, and retentive; he is firm and composed, whether in a grave or a lively humour—is always himself, and never the sport of inordinate affections or external accidents; he commands his passions instead of obeying them; he enjoys prosperity with moderation, and adversity with fortitude, and is roused, not overwhelmed, by extraordinary emergencies. These are not only the signs of a healthy mind, but of a healthy body also: and indeed they do not a little contribute to health of body; for as long as the mind is shut up within it, they will mutually and much affect each other. . . . .

"The muscles are full and firm, the skin soft, almost moist, and never dry; the colour, especially of the face, fresh and constant, and, whether fair or dark, never approaching to pale or yellow; the countenance animated and cheerful; the eyes bright and lively: the teeth sound and strong; the step firm; the limbs well supporting the body; the carriage erect; every sort of exercise easy; and labour, though long and hard, borne without inconvenience; all the organs of sense acute, neither torpid nor too sensitive; sleep light and long, not easily disturbed, refreshing, and either without dreams, or at least without unpleasant ones, steeping the senses in sweet forgetfulness, or filling the mind with pleasant images. Other signs of a healthy body are the temperate circulation of the blood, the pulse strong, full, soft, equal, neither too quick nor too slow, nor easily raised beyond the ordinary rate; the respiration full, easy, slow, scarcely apparent, and not much accelerated by exercise; the voice strong and sonorous, and in men deep, not easily made hoarse; the breath sweet, at least without anything to the contrary; the mouth moist; the tongue bright, and not too red; the appetite strong, and requiring no stimulants; the thirst moderate; the digestion of all sorts of food easy, without any fermentation or sensation of oppression; and the exhalation from the skin free and constant, but without amounting to perspiration, except from the concurrence of strong causes."

There is one very important conclusion to be drawn from the above description, and that is, that a high state of health is a high moral state, which is the reverse of what would be generally supposed. Dr. Gregory says that a man in perfect health is not the sport of inordinate affections, and that he commands his passions, instead of obeying them, which means that there is no physical excess to make the affections and passions unruly, but that, like temperate gales, they waft him on his course, instead of driving him out of it. What is generally called high health *is a pampered state*, the result of luxurious or excessive feeding, *accompanied by* hard or exciting exercise, and such a state is

ver on the borders of disease. It is rather the madness or intoxication of health, than health itself, and it has a tincture of many of the dangerous qualities of madness and intoxication.

TWO GOOD DISHES.

As the fruit season is at hand, I give a receipt for preparing it, which I think ought to be much more common than it is. From the failures I have seen, I suppose it requires some skill and attention; but, when well managed, it furnishes a dish tempting in appearance, very agreeable to the palate, and much more wholesome than fruit with pastry. It is excellent for luncheon, or for supper, when any is wanted, and is very grateful, cold, in hot weather. It applies to every kind of fruit that is made into tarts, and is particularly good with ripe peaches or apricots, and with green gage or magnum bonum plums.

Wash a sufficient quantity of rice; put a little water to it, and set it in the oven till the water is absorbed. Then put in a little milk, work it well with a spoon, set it in the oven again, and keep working it from time to time till it is sufficiently soft. A little cream worked in at the last is an improvement. Fill a tart dish nearly full of fruit, sweeten it, and lay on the rice unevenly by spoonfuls. Bake it till the rice has a light brown or fawn colour on the surface.

Another receipt also applicable to the season, and, in my opinion, of great merit, is the following:—

Put a few beets, a little onion, one lettuce, and a cucumber sliced into a stew-pan, with a little water, and a proper quantity of butter, and pepper, and salt. Set the pan in the oven, and when the vegetables have been stewed some time put a quantity of boiled peas and some meat into the pan, and let the whole stew till the meat is ready to serve up. Lay the vegetables on the dish round the meat. Mutton, lamb, and veal are excellent dressed in this manner; and it is a very good way of using up cold meat.

It is true, this dish is by no means suited to make its appearance in state exhibitions, but that, in my mind, is no objection. I like the familiar and satisfactory style both of cooking and of eating, with the dish actually before me on *mensâ firmâ*, the solid table—not a kickshaw poked from behind, and dancing in the air between me and my lady neighbour's most inconvenient sleeve, without time to think whether I like what is offered, or whether I want it or not. This is all exceedingly polite according to *present notions; but I* rather prefer something of the *Miltonic mode,*

Where Corydon and Thyrsis met,
Are at their savoury dinner set
Of herbs, and other country messes,
Which the neat-handed Phillis dresses;

or Dryden's style, as paraphrased from Horace,

Sometimes 'tis grateful to the rich to try
A short vicissitude, and fit of poverty.
A savoury dish, a homely treat,
Where all is plain, where all is neat,
Without the stately spacious room,
The Persian carpet, or the Tyrian loom,
Clear up the cloudy foreheads of the great.

It is pity one never sees luxuries and simplicity go together, and that people cannot understand that woodcocks and champagne are just as simple as fried bacon and small beer, or a haunch of venison as a leg of mutton; but with delicacies there is always so much alloy as to take away the true relish.

CHARACTER THE BEST SECURITY.

"I owe my success in business chiefly to you," said a stationer to a paper-maker, as they were settling a large account; "but let me ask how a man of your caution came to give credit so freely to a beginner with my slender means?" "Because," replied the paper-maker, "at whatever hour in the morning I passed to my business, I always observed you without your coat at yours." I knew both parties. Different men will have different degrees of success, and every man must expect to experience ebbs and flows; but I fully believe that no one in this country, of whatever condition, who is really attentive, and, what is of great importance, who lets it appear that he is so, can fail in the long-run. Pretence is ever bad; but there are many who obscure their good qualities by a certain carelessness, or even an affected indifference, which deprives them of the advantages they would otherwise infallibly reap, and then they complain of the injustice of the world. The man who conceals or disguises his merit, and yet expects to have credit for it, might as well expect to be thought clean in his person, if he chose to go covered with filthy rags. The world will not, and cannot in great measure, judge but by appearances, and worth must stamp itself, if it hopes to pass current even against baser metal.

A FRENCHMAN'S IDEA OF AN ENGLISH DINNER.

How difficult it is for those not "to the manner born" to *acquire accurate* ideas of the ways of their fellow men! A

French emigrant of some property, who had experienced great hospitality during the late war in a town in the north of England, on the eve of his departure invited his entertainers to a dinner, which, on their arrival, he informed them with much apparent satisfaction he had taken care should be in the true English fashion. To verify his words, there was a hare at the top of the table, a hare at the bottom, and a pie containing three brace of partridges in the middle. The second course consisted of a large piece of roast beef and a goose. Out of all rule as was this feast, still it exhibited the principal features, though exaggerated and inverted, of a substantial English dinner—a joint and poultry, and a course of game. How many descriptions by foreigners of the habits, customs, and ways of thinking of any people, are not more faithful than was this confident attempt at imitation! Nay, often natives themselves, when treating of what belongs to any class but their own, fall into as great errors. It is only profound observers who are aware of this difficulty of attaining accuracy. Those who have seen little, or seen imperfectly, seldom distrust their own knowledge. I remember once in a party of travelled men, where the conversation turned upon the comparative merits of English and continental inns, by far the most decided opinion was given by a young officer, whose experience of the continent proved to have been confined to forty-eight hours' residence at Quillacq's hotel at Calais.

A FEW SHILLINGS WELL LAID OUT—*(continued.)*

At the first appearance of lamps, the boy began to count them, and had just given up with the exclamation, "Well! if there are not more lamps in this one street than in all our town—" when the coachman called out to him—

"I say, young one, where are you going to put yourself to-night?"

"I shall stop where you stop," said the boy.

"But you've no money, you know."

"Ay," said the boy triumphantly, "but this gentleman will give me some."

"So much the better for you," said the coachman.

At the inn, the gentleman took the boy apart, and, putting five shillings into his hand, told him to get a comfortable supper, and a good night's rest, and not to let any one know how much money he had. "In the morning," continued he, "make yourself as decent as you can, and go to your uncle's with a shilling or two in your pocket. *And now*, my lad, I hope you will be steady and *do well in the world*; and, above all, I recommend you never

to forget your poor mother." The boy was less profuse in thanks than might have been expected.

"What is your business with me, young man," said Mr. as a decently dressed, smart youth of about seventeen was sh into his library.

"I am the boy, sir, you gave five shillings to on the co three years since, last November."

"What do you say?" said Mr. B.—"Oh! now I recollect circumstance, though I do not recollect you; but what is y will with me, and how did you contrive to find me out?"

The youth told his story, interrupted by occasional questi from B., in nearly the following words:

"When you gave me the money, sir, I felt more than I s Your name I saw on your portmanteau, and I happened to h your servant tell the hackney-coachman where to drive; s came into my mind that I would never rest till I had shown y that I was not ungrateful. In a few days I came to look at yo house. I owe you more than you think, sir. When I found m uncle, I will say he received me kindly enough; but he seem to look upon me much more as soon as he heard how a gentlem like you had been pleased to stand my friend; and I do not think but I should have been a very different character to what I am, if I had not had the good fortune to see you. I should have come long ago, but I hope you will excuse me for saying I did not forget your advice not to neglect my mother. Now, however, she is so comfortably off, that she has sent me word I need trouble myself no further on her account. I hope, sir, you will not take it amiss—" (here he paused and blushed) "but why I have taken the liberty to come to-day is, my uncle at this time of the year makes a kind of large seasoned pie, which is much thought of by the better sort of people in our neighbourhood. It will be nothing to a gentleman like you, I know; but if you will only allow me to bring you one—" said the youth in a supplicatory tone.

"Well," said Mr. B. with a smile, "as I clearly perceive it is a free offering on your part, I accept it willingly. Your gratitude does you great credit. Bring your pie as soon as you please, and let me see you again this day week, that I may tell you how I like it."

A day or two after, Mr. B. had a dinner-party, at which something occurred to induce him shortly to relate the boy's story. It drew forth various commendatory remarks, which were put an end to by the fashionable witling of the day expressing an affected *curiosity just to see* what it was "the better sort of people" in *the Borough liked*. He said he had rather a turn for that kind

thing, and had lately been reading some account of the manner of living in Madagascar. In consequence of this sally, it was resolved to have the pie introduced; when, contrary to all expectation, and after much grimace, it was ascertained to be a pie of real and original merit, and its history giving it an additional zest, it met with much applause. Mr. B.'s chief guest, a man of great patronage and intrigue, partly to introduce a fling at the witling, whom he hated for a personal jest, and partly to please his host, whose interest he wanted, desired he might have one of the pies sent to his house; whereupon an expectant at the lower end of the table immediately protested his lordship, as usual, showed his taste, and begged to follow so high an authority. A baronet of pretence joined in the request, for the sake of a subject to dilate upon at his own table, and for an appropriate opportunity of signifying his acquaintance with a grandee of the first class. A wealthy member of the lower house, who had not spoken a word before, ventured to express a similar wish, simply because he was not willing to let the day pass without saying something. An indefatigable fashion-hunter, judging it a possible case of vogue, resolved not to be left behind; and, lastly, an unprincipled wit modestly gave a double order, chuckling at the opportunity of getting a good thing he never meant to pay for.

The donor of the pie made his appearance at the appointed time, and his anxiety was changed into delight, when he found his present had given satisfaction to Mr. B.; but when he was informed of the whole of his success, he was all but overwhelmed. He hurried back to his uncle with the joyful news, and the worthy man of victuals, who had hitherto been kept in ignorance of his nephew's proceedings, no sooner recovered from his astonishment, than he confidently anticipated countless wealth and never-dying fame from the patronage of his distinguished customers. But, alas! he was unversed in the intricate and slippery ways of the world, and especially of that part of it which lies in the interior of great men's houses. He naturally concluded his pie had been sought for simply for its merits, and that consequently it would make its own way; and he honestly resolved it should continue to deserve its reputation. But his praiseworthy intentions were doomed to meet with no reward in the quarter he most calculated upon; and from the household ministers of the West, in the plenitude of their power he experienced nothing but mortification and defeat. Every pie-purveyor's place was filled up, in possession and reversion, through interests and by means, of which his simple soul never dreamed, and he not only never *received a second order*, but was unable to obtain payment *for half the first*. However, after all, the balance was greatly in

his favour; for the first noise of his success prodigiously increas his custom amongst his plainer dealing neighbours, who consider it would be showing an unpardonable want of taste not to eat h pies even to surfeit.

But to return to the hero of the story, in whom Mr. B. beg to take a permanent interest. Finding from examination that h had attended more to pie-making than to scholarship, he advis him to devote his leisure time to attendance upon some co petent master; "for," said he, "if you get on in the world, whi you seem well qualified to do, you will find the want of suitab acquirements a constant hindrance and mortification. Lose n time in beginning, and I will charge myself with the expense." With such encouragement it is not to be wondered at that th scholar soon came to write a beautiful hand, and to be more tha commonly expert in accounts, by which means he was enable greatly to assist his less learned uncle, who, in return, made hi first his partner, and finally his heir; and to his benefactor, wh happened to possess a neglected property in the vicinity of hi residence, he was fortunate enough, by his local knowledge and zealous superintendence, to render the most important services.

No. VII.—Wednesday, July 1, 1835.

PAROCHIAL GOVERNMENT—(*concluded.*)

The notions of the upper classes as to the nature and importance of parochial government are in general most inadequate and erroneous. They are scarcely extended, as I have said before, to anything beyond the administration of the poor-laws; and as that has been a very troublesome and disagreeable duty, and as the discharge of it was under the control and exposed to the caprice of the magistracy, it has been considered that parish offices were only fit to be filled by persons of unrefined habits and low station. The consequence has been the gross neglect of the fundamental principle of sound government, which is the principle of self-government by small communities. In the mean time the wealthy and enlightened classes, either from public-spirited motives, or sense of duty, or from love of distinction, or want of occupation, have diverted their attention to expedients, which either very inadequately remedy, or greatly aggravate, the evils arising from the absence of efficient local government. The means of accomplishing a beneficial change *consist in a re-organization* adapted to present circumstances, in *the concentration* of existing powers, and in the creation of new

ones. By re-organization I mean, first, internal division, where division is requisite; secondly, the creation of new functionaries, more in number than at present; thirdly, a remodelling of the mode of election. By the concentration of existing powers I mean the transference of all powers, vested in separate boards, or commissions, or officers, to the general parochial council. By the creation of new powers, I mean of such increased powers of interference, of taxation, and of making improvements, as might be advantageously intrusted under a system of completely organized popular control. The greater the power vested in parochial government, the more likely it would be to fall into proper hands; because, in the first place, it would enhance the inducements to seek it; and, in the second, it would create an apprehension of abuse, if misplaced, and it would make electors more cautious in their choice. In order to ensure a willingness for office on the part of the well qualified, it would be necessary to remove all control over them, except that of the higher legal tribunals. It would be extremely unfitting to submit men, freely elected by their fellow citizens, to the control of individual magistrates. They ought to be responsible to no tribunal lower than the Court of Quarter Sessions. The instances of abuse could but be very infrequent, and a feeling of independence is absolutely necessary to the manly discharge of public duty.

According to my view, parishes should be divided into five classes. The first class is that in which the population is so small as not to admit of representation, and in that case the vestry would be the council, and from itself would choose what executive officers were required. The second class is that which would not need division, but which would be sufficiently populous to elect a council. The third class is that where a division into wards is necessary, but where the wards would not be sufficiently numerous for the heads of them to form a council, and then it would be requisite that each ward should elect a certain number of members besides the heads to constitute a council. The fourth class is where the wards are so numerous, that the heads of them would be sufficient to form a council; and the fifth class is that in which the heads would be too numerous, in which case they ought to choose amongst themselves who should be of the council. I have before observed, that I do not think the population of each ward should ever be much more than one thousand; and I am of opinion that the council of the largest parishes should not exceed fifty.

For the purpose of illustration, I will again suppose a parish of thirty thousand inhabitants, divided into thirty wards, each ward *having its head, his* deputy, and ten of the most fit inha-

bitants as constables, all annually elected by residents of [illegible] months' standing, paying for their own occupancy, and by [illegible] payers for the same period. It should be the duty of the [illegible] and his subordinates, by continued personal inspection, to [illegible] the good keeping of the ward, both as to its peace and its [illegible] arrangements. It should also be in the power of the head [illegible] call the inhabitants together, if he or they wished it, to [illegible] on any particular point. The business of the council should [illegible] to elect a president and his deputy, with a clerk, and what other paid officers might be necessary, and to choose from themselves the executive officers. The council should form an estimate of the expenses for the year, consolidating the rates into one for the purposes of collection, but distinguishing them as to their intended application. They should publish, as often as convenient for circulation through the heads of the wards, statements of their estimates, and of their projected measures, together with accounts of their expenditure, so that the public might always know what was going on, and either object in time, or cheerfully agree. Under such circumstances, there would be no danger in granting considerably increased powers of taxation, improvement and superintendence. It should also be the duty of the council to inspect the parish from time to time, because such inspection would not only be preventive of evil, but, where it existed, would be the most efficacious mode of making it disappear. If the chief men of any large parish were to associate together for the purposes of government under such an organized system, there would, beyond all doubt, soon be a very great change for the better, and many of those drawbacks to the well-being of society, which, when seen at a distance, are supposed to be remediless, would dwindle into insignificance. At present there is an unapproached mass of evil, which it is sinful and unchristian, as well as most impolitic, to leave unattended to. A field is open for the most interesting and beneficial exercise of the moral faculties, and till it is entered, it is in vain to think of anything really sound in any part of the State. The very foundation is rotten.

I have asserted, in my third number, that the only plan by which properly qualified persons, that is, "the most successful in the honourable conduct of their own affairs," could be induced to give up time sufficient to superintend the affairs of their respective communities, would be by making government "a social and convivial affair—a point of interesting union to the men most deserving the confidence of their fellow citizens." It *is not very* difficult, often very easy, to induce such men as above *described to come* forward in emergencies; but when some par- *ticular grievance is* redressed, or impr[illegible] carried into effect,

ey return again to their own affairs, leaving those of the public the ordinary, incompetent, or self-interested superintendence; d a retrograde movement, or at least no further advance, is the equence. Cheap government is the favourite doctrine of e day; but it is only sound when it means the best government the lowest terms. In any other sense it is a delusion; for wever small the direct expenses of inadequate government may , the collateral ones will be much greater in proportion. For ance, the services of an incompetent judge might be purchased a much less remuneration than those of a competent one; but at would be the cost of his incompetency? I have known in a gle assize town the expense of unnecessary delay cost individuals, sides other inconveniences, more than half the judge's salary. In parishes, misgovernment and want of government are much re expensive to the community than good government would , though apparently they cost less. Our ancestors understood inciples something better, and were wont to pay for public rvices, as in the case of justices of the peace and members of rliament; and when the practice fell into disuse, justices and embers took to paying themselves at a much more extravagant te. That grievance has been on the decline, but it is now tting into fashion to do away with citizen government, and to bstitute that of mere hirelings in its place. The true system is that of the best citizens governing the rest on the social and convivial plan. In every community the style of government ought to have relation to the style of the upper part of the community, otherwise it will inevitably fall into low hands. Those who serve the public, must be treated in the style to which they are accustomed. It is perfectly useless to attempt permanently to command men's services for nothing, or even for less than they are worth. The aim should be to procure the best services on the cheapest terms, and in the most efficient way; and there is no system so cheap or so efficient as that of the table. The Athenians in their most glorious days rewarded those citizens who had deserved well of the State, by maintaining them at the public expense in the *prytaneum*, or council-hall. The table also is a mode of payment for services to be performed, which goes further than any other, and will command greater punctuality, greater attention, and greater alacrity. When properly regulated, it is the bond of union and harmony, the school for improvement of manners and civilization, the place where information is elicited and corrected better than anywhere else, as I know from repeated experience; and by the mixture of men *of different occupations, and,* to some extent, of different classes, *over the social board after the* discharge of their public duties,

the best results are produced both on the head and heart. It is by this process only that the higher classes can come at an accurate knowledge of what relates to those below them, or the lower classes form a proper estimate of their superiors. It is only in these moments of freedom and relaxation, when suspicion and jealousy, and fear are banished, that the truth comes out, and can come out. There is no intercourse which is so interesting and profitable as that which arises from a mixture of business and pleasure. Pleasure alone is sauce without meat, and soon palls; business alone is meat without sauce, and is equally dry; but the two together have the true relish. For want of division into communitities, from parish communities upwards, and for want of self-government, society is vague, heartless, and dull. People meet by classes, without an object, without interest, and without any distinct limit as to numbers; in consequence of which the chief feature of society of the present day is a mob-like sameness. By means of self-governed communities, the boundaries of society would be more defined and significant, the objects of intercourse more interesting and profitable, and the relations between man and man more various and sympathetic. A great part of the profitless, or even pernicious, pursuits into which people plunge are merely substitutes for the occupations of such a system as I advocate—a system which cannot exist except socially and convivially. Local governments efficiently organized would soon produce such an improvement as comparatively to leave little to do, except to keep the machinery in order; and therefore unless inducements were held out to keep up a constant watchfulness and general superintendence, neglect, first of all, and then abuse, would creep in. As I have above remarked, the style of government ought to have relation to the style of the upper part of the community, otherwise it will inevitably fall into inferior hands; and therefore such a parish as St. George's Hanover-square, which contains 58,000 inhabitants, and is doubtless, for its population, the richest community in the world ought to have a rich government establishment, if the affairs of government are expected to be permanently attended to by the chief people.

It is far from desirable that the government of any community should be exclusively in the hands of the richest: on the contrary the greater mixture of classes there is the better, provided the selection is made on account of talent and character; but, in order to hold out sufficient inducement to the highest, and to raise the tone of those below to a height corresponding with the *duties, it is necessary* to adopt the standard of the chief men, *nearly so.* St. George's, I should say, ought to have a splen

common-hall and appendages, combining the plan of the city companies' halls, and the west-end clubs, for the purposes of business, entertainment, and daily resort; and such an establishment would offer the best encouragement to architecture, sculpture, and painting. It ought to be built and maintained out of the rates, and it would soon pay for itself by its effects. Here those placed in authority should be entertained at convenient periods and on set occasions, at the public expense, not extravagantly and excessively, but in refined moderation, and with simple refreshments, whenever thought conducive to the despatch of business, particularly with suppers, to induce occasional inspections of the parish at uncertain hours of the night—a regulation I know to be of the greatest efficacy. On this subject, I have observed, in a little essay, republished in my third number, "It would be very desirable, I think, that every parish, where the means would allow, should possess a place of meeting for the convenience of the governors, and under their control, and that the rest of the rate-payers, or inhabitants, should be admitted by ballot, and on payment of a certain subscription to form a sort of club. A point of union amongst different classes having a common interest, must be advantageous to all, especially in the communication of information and the promotion of mutual good-will; and such institutions would be excellent objects for the munificence of public-spirited individuals, either by donation or legacy." Establishments of this kind, I should hope, might also be made subservient to female interests, though, where different classes are concerned, that is a matter of some difficulty, though, perhaps, not of an insuperable nature. Exclusiveness, so much talked against, and often so unreasonably, is really a necessary precaution in the present undefined boundaries of overgrown society; but, in a better organized state, different and more sympathetic feelings might grow up. The first year the present magnificent building of the Athenæum Club was opened, when ladies were admitted every Wednesday night during the season, it was certainly a very convenient, cheap, and easy mode of assembling, and might, it appears to me, be permanently adopted and improved upon under other circumstances.

With the political inducements I have mentioned, to the leading men of different communities to take upon themselves the charge of government, together with the attractions of such establishments as I propose, I should not apprehend any deficiency of public spirit; whilst the popular and organized mode of election would effectually prevent abuse, as far as human means can prevent it. I *will only add* on this part of my subject, that the *higher the tone and style* of government, the more unlikely

improper persons would be to seek to intrude into it, because in any refined element such persons cannot exist. From St. George's, the richest, I will turn to the Hamlet of Mile End New Town, in the parish of Stepney, I believe the poorest community in the Metropolis, and the same reasoning, I think, applies in both cases, reference being had to the respective degrees of wealth; and so with respect to every parish in the land. The regulations in country parishes must often vary considerably from those in parishes in towns; but division, the superintendence of the best men, and the bringing together the inhabitants, socially and convivially, is at least as necessary as in towns, if not more so. The advantages to the country, and to country gentlemen, if the latter could once be brought to turn their attention and their energies to local government instead of their present pursuits, would be incalculable. The improvement in property, and in the morals and intelligence of all classes, would be general and rapid. I have at different periods of my life examined minutely into the practicability of such improvement, and I see few difficulties, if once set about. Rivalry and example in local government would cause a wide spread of knowledge of the art, at present lamentably neglected, or unknown, though the most interesting that can occupy a rational and benevolent being's thoughts. In order to give it the more interest, it is desirable to concentrate the power and expense of government as much as possible in each separate community, and to leave the citizens to manage their own concerns, uncontrolled except by laws enforced by the higher tribunals.

I do not know that I have anything further to add on the subject of parochial government. What I have written is somewhat desultory, and interspersed with repetitions; but my wish is to impress my doctrines upon the minds of my readers as familiarly as possible. My suggestions are much scattered, and, in order fully to comprehend my views, it will be necessary to read the article on the principles of government in my first number; the life of Numa, with the prefixed remarks, and the article on government, in my second; on parochial government in my third; on the same subject, and on the observance of the Sabbath, in my fourth; on parochial government continued, and on parochial improvement, in my fifth; and on parochial government, in my sixth.

DIALOGUE ON PAUPERISM.

owing Dialogue between a Select Vestryman and a Labourer was ed from conversations held with labourers at different times, and st published, in 1826, in my pamphlet on Pauperism. It may be in throwing a little light on the unlearned in such matters.]

I I say a word to you, sir, concerning this old man?

certainly; what does he want?

ants you to speak for him in the vestry. He is more reescore and ten. He has been a good workman in his t you see he is almost done: you won't say but the parish o do something for such as him, for he has not a penny nny's worth.

arish ought to do! he ought to have done for himself. fifty years' labour, a good workman, and not saved *one* I dare say, if he had all the money he has spent in getting nd all the wages of the idle days he had made, he would l to trouble the parish

you, sir, he never had it in his power to drink much. brought up a large family, as many as ten children. He little drink, too, when he could catch it; he is but like lks in that.

nore's the pity; but so it is, if your neighbours do wrong, n excuse for you all: because others drink their wages, ie upon the parish, you think you will do the same, that y have no advantage over you. I suppose what you call g up these ten children was keeping them in filth and l, instead of sending them to school, going himself to the e. Where were they generally to be found?—tumbling the lanes, without shoes and stockings?

was no great care taken of them I believe.

ere is not one now able to do anything towards helping man. What is become of them all? But, perhaps, the is said about them the better.

they didn't turn out so well as they might have done, hem.

say they turned out quite as well as could be expected. he had laid out his spare money in bringing up his arefully, do you suppose there would not have been one is ten children, or his ten children's children, able to n in return?

uch if there would not.

! at any rate he might have taught them to be honest, ustrious, and clean, and civil spoken; all that costs *you know, but a little* trouble, and setting a good ex- *He would then have had* no difficulty in finding them

good places; and when they had got a little money themselves they could have gone to a night school, or something of that sort, and it would be strange if some of them had not got forward in the world. Respectable people like to take those they employ, out of a well-reputed family; and, when they have taken them, to stand their friends; and one good one in a family helps on another.

Well! I never thought of all that before.

Many a lucky thing will fall out that you never thought of, if you will but do the best you can for yourselves: but if you cannot do just as you wish, you will do nothing, or worse than nothing. If a labouring man has a large family, I know that it requires management to bring them up well; but he can sooner get them out for it, and in return they are sure to be able to repay him some time, some of them, instead of coming to him again, as perhaps this old man's have done.

Ay, they've troubled him sadly in that way.

Well then, it is good both ways, you see: not that I approve of parents depending upon their children in their old age, except where they have had more than common difficulties to strive against, or where they have done more for their children than in their situation could have been expected of them. In other cases, they ought to lay by for themselves, and leave their children free.

But there are not many that can do as you say.

What is to prevent them, unless it be poaching, rat-hunting, bear-baiting, frequenting the ale-house, and the like? In the mean time their children run wild, half-clothed, half-starved, stealing anything they can lay hold of. If you were a master, would you employ such?

I don't think I should be very fond of them.

The consequence is, therefore, they can only get odd jobs now and then, when there is more work than hands; and they get idle, drunken, dishonest habits, which soon leave them only two chances—a gaol or the workhouse. Instead of thinking of raising themselves, they think how little work they can do, how much drink they can get, how much they can pillage, or, what is very little better, how they can impose on the parish; for all that the idle get, must come out of somebody's industry or property. Now, what do you say?

Why, I believe sir, you have given nearly a true account; but as for this old fellow, you must recollect that the times have been very bad.

I know that; but do you mean to say that he laid by money *when the times* were good, and that you apply to the parish for

him, because he has spent all his savings in keeping himself since times have been so bad?

Nay, I can't say I think he ever saved much.

Then what better would he be now, however good the times had been? Would he be a penny richer? With most of you (I don't say all) the only difference between good and bad times is, that when they are good, you drink more and work less, and when they are very good, there are many who choose to work and starve one week, in order to drink and be idle the next, and that is all the good they get. You know, they say they belong to a good parish; they don't care for spending the last penny; they are sure to be provided for; there's property enough. They shall be provided for, they may depend upon it; they shall be provided with hard work and coarse food. The money that is taken from the industrious to keep the idle, shall no longer be taken in this parish. As for this foolish old man, he is past mending; so we must see what little work he can do, and allow him some trifle in addition. When any one of you once think of living by any other means than your own honest labour, from that moment, you may depend upon it, you doom yourselves to ives of poverty and wretchedness. So, good-by to you, and take care of yourself.

Well, sir! I have never troubled the parish for a farthing.

It would have been a disgrace if you had; but have you never thought about it? How often have you and your wife talked it over when any of your neighbours got relief? How often have they tried to persuade you to apply, and told you you were fools for slaving? If you had not been ashamed to show those active limbs of yours, should we never have seen you at the vestry? Come, be honest, and tell the truth. Well! I won't press you; your silence is an answer. I'll tell you what—the parish is the ruin of nearly all of you; and they are your worst enemies that maintenance you in having anything to do with it. Again, let me advise you to depend only upon yourself.

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

Of Diet.—Health depends on diet, exercise, sleep, the state of the mind, and the state of the atmosphere, and on nothing else that I am aware of. I have been accustomed, for many years, to take the air before I eat, or even drink a drop of liquid, and at whatever time I rise, or whatever the weather is. Sometimes I am only out for a few minutes; but even a few draughts of *the open air, when taken regularly* as part of a system, produce *a tonic effect; and I attribute* my constant health more to this

practice, than to any other individual thing. Sometimes I walk or ride a considerable distance, or transact business for some hours; and twice I have ridden thirty miles, and sat many hours materially for a couple of hours, before breaking my fast, or feeling the slightest inconvenience. This strength arises from habit, and I observe my rule so religiously, that I should have the greatest repugnance to break it, from a thorough conviction of its efficacy. To those who are not in a situation, or have not the resolution, to adopt my practice, I recommend as near an approach to it as possible. I recommend them, before taking anything either solid or liquid, to perform their ablutions, and undress completely, and to breathe for a time the freshest air they can find, either in-doors or out. I also recommend them to engage themselves in some little employment agreeable to the mind, so as not to breakfast till at least an hour and a half or two hours after rising. This enables the stomach to disburden itself and prepare for a fresh supply, and gives it a vigorous tone. I am aware that those who have weak digestions, either constitutionally or from bad habits, would suffer great inconvenience from following my rules all at once. I remember the faintness and painful cravings I used to feel after rising, and like others I mistook weakness for appetite; but appetite is a very different thing—a pleasurable sensation of keenness. Appetite supplied with food produces digestion—not so faintness or craving. The best means—and I always found it effectual—of removing the latter sensations, is to take a little spirit of lavender dropped upon a lump of sugar. After that, a wholesome appetite may be waited for without inconvenience, and by degrees a healthy habit will be formed. It is to be observed, that nothing produces a faintness or craving of the stomach in the morning more surely than overloading it overnight, or any unpleasant affection of the mind, which stops digestion,—and this shows the impropriety of adding more food as a palliative. With respect to the proper food for breakfast, that must depend much upon constitution and way of life, and, like most other matters pertaining to health, can best be learned by diligent observation. I think, as a general rule, abstinence from meat is advisable, reserving that species of food till the middle of the day, when the appetite of a healthy person is the strongest. But at breakfast, as at all meals, it is expedient to select what is agreeable to the palate; being then, as always, specially careful not to let that circumstance lead to excess, even in the slightest degree, but on the contrary, to *observe the often* laid down rule of leaving off with an appetite. *Some people swallow* their food in lumps, washing it down with *large and frequent* gulps of liquid—an affront to the stomach.

which it is sure to resent with all the evils of indigestion, as it is impossible for the gastric juice to act, especially if the body is under the influence of motion. Even the motion of the easiest carriage on the smoothest road in such case tends to produce fermentation and fever, and drinking more, the usual remedy with the ignorant, aggravates the inconvenience; the only plan is to wait till the stomach is drained, and digestion can commence. Mastication is good in two ways; first, to break the food into small pieces, upon which the gastric juice can sooner act; and secondly, to mix it well with saliva, which is the great facilitator of digestion. This subject of saliva is of great importance. When the salival glands are dry, it is impossible digestion can go on well. They are much affected by the mind; and joy and grief will produce an instantaneous change, and whatever partakes of joy or grief acts in a corresponding degree. It is for this reason that I have remarked, in a former number, that it is expedient at meals to avoid all unpleasant or even serious topics. Light, agreeable conversation, with moderate mirth and laughter, promote digestion, and principally, I believe, by stimulating the salival glands. Hence the wholesomeness of food that is fancied to such a degree as to make the mouth water. Hence the benefit of talking invalids into an appetite; and frequently the first symptoms of recovery, after a dangerous or even hopeless illness, manifest themselves by desiring some particular food grateful to the palate;—so persons, who have been given up and left to eat what they chose, have recovered from that very circumstance, when medicine and prescribed diet have failed. All this is from stimulus to the salival glands; and from it I infer the expediency of allowing invalids, except in things manifestly detrimental, to follow their fancy, and, for the same reason, it is desirable to make their meals as cheerful as possible, by the presence of some one agreeable to them, or by any other means.

No. VIII.—Wednesday, July 8, 1835.

[I am induced to give the following article on account of its appropriateness to the time; and notwithstanding its forbidding title and its length, I beg to recommend it to the perusal of my readers, both male and female.]

POOR-LAWS IN IRELAND.

I met the other day with the following passage from Inglis's book on Ireland. Speaking of Limerick, he says, "Some of the abodes I visited were garrets, some cellars, some were hovels on the *ground-floor, situated* in narrow yards or alleys. I will

not speak of the filth of the places; that could not be exceeded in places meant to be its receptacles. Let the worst be imagined, and it will not be beyond the truth. In at least three-fourths of the hovels which I entered there was no furniture of any description, save an iron pot; no table, no chair, no bench, no bedstead; two, three, or four little bundles of straw, with perhaps one or two scanty and ragged mats, were rolled up in the corners, unless where these beds were found occupied." After describing the corresponding appearance of the inmates, he adds, "I allude to the disputed question, whether there be or be not a necessity for some legal provision for the poor; and I confess, that with such scenes before me as I have at this moment, it does seem to me an insult to humanity and common sense to doubt the necessity to which I allude." Then he concludes, "Justice demands that in the ratio of their abundance men should be forced to contribute." The inference from the above passage is, that this state of things is attributable to the want of poor-laws. Now the same scenes may be witnessed in the heart of this wealthy metropolis, where poor-laws are in full vigour, and where the complaint has been that they were administered with too lavish a hand. It is not the want of poor-laws, but improvident and debased habits from other causes, that produce this misery, real to a great extent, but apparent to a far greater. In the year 1829, when I became a police-magistrate, I was in the habit of visiting, both by day and night, the habitations of the lowest classes, of which a great portion are Irish, in the courts and alleys branching from Rosemary-lane and from the High-street, Whitechapel, towards Spitalfields. I also renewed my visits when the cholera first appeared. In respect to filth and want of furniture, I have frequently witnessed scenes quite equalled by those described by Mr. Inglis; in respect to inmates, I never saw misery to such an apparent extent, but certainly to greater, reference being had to the general state of the two countries. I will mention particular instances. I remember going one Sunday morning with the parochial authorities of Whitechapel, amongst other places of a like description, to a house in Rosemary-lane, now pulled down, which was inhabited at free cost by several families, there being no legal claimant. It had an ornamented front, and had formerly been of some consideration. The ground-floor was in too dilapidated a state to be occupied at all. We were obliged to borrow a candle at ten o'clock in the morning, to enable us to ascend with safety the ruined staircase. The first room we saw was the common receptacle of the filth of the house, *and, as Mr. Inglis* says, "let the worst be imagined, and it will *not be beyond the* truth." Through an interior window we saw

two nearly naked children standing in a wretched room, the door of which was locked. With some difficulty we gained admission. In one corner a woman was lying on dirty straw, covered only with a ragged sack. In another was a basket of sprats, with one skate heaped on the floor by it.—There were a few broken pieces of crockery on the mantel-piece, and a fagot of wood was stared up in the fire-place; other articles there were none in the room. The woman hawked fish, and probably earned some shillings a day; but, like most of her tribe, preferred mere sensual enjoyment to comfort, and was no doubt, from what we observed, sleeping off the effects of supper and gin. In another room were two young men and their wives, with no other furniture than two poor beds, and the rest of the inmates were of a similar class. In a street near, called Cartwright-street, is a disputed property, which is occupied, or was, without ceremony. In one house alone, when cholera was prevalent in that quarter, there were forty inhabitants, several of whom fell victims to the disease. There were at that time great complaints against the keeping of pigs, at the number of which I was much surprised. Some were even found living up stairs, and from them and those below in the most confined places the nuisance was excessive. Filth and mud were accumulated in all directions, some abatement of which has been effected by the alarm from cholera. In short, the generality of the world has very little idea of the state of the lowest parts of it, even in its immediate vicinity, as I had proof in the ignorance of the respectable inhabitants of Whitechapel of what was existing around them; and this is one of the strongest arguments in my mind in favour of organized and vigilant parish government, because such evils as I have described have only to be brought frequently before men's eyes to be made to disappear. In one of my visitations I went into a house in a filthy court at two o'clock in the morning, and found an Irishman very drunk, sitting with his wife and children on tubs and mugs, and without any tables or chairs, round a fire, on which they were frying beef-steaks and onions, which sent forth a most savoury odour. This was another instance of a love of enjoyment at the expense of comfort, and any person, visiting the family in the day-time, would have had no doubt of their being in a state of destitution,—an error into which medical men and benevolent ladies are very apt to fall, from not having opportunites of distinguishing between the real and the apparent, and from attributing the temporary effects they witness to unavoidable poverty, instead of to systematic improvidence. The consequence is, that *though the course they pursue* administers present alleviation, it *tends to permanent aggravation*. In further illustration of the

difference between real and apparent destitution, I will menti the following fact. An owner of small houses in the parish Limehouse about a year ago sought before me to be excu from paying his rates, on the ground that he could get no r from his tenants. I told him I had little doubt but that t spent in gin what they ought to pay him. He said he had doubt of it too; and being asked why he did not distrain, he plied, there was no furniture in any of his tenements to dist upon, but that the people having gotten possession spent t earnings in eating and drinking, and other indulgences, and him at defiance. This is a numerous class in London, an class which meets with great support from unthinking and i taken benevolence. Indeed it may be taken as a rule, to wh there are few exceptions, that where there is much appa destitution there is at least as much real misconduct and im vidence. All barefooted, shirtless beggars are vagabonds of first class. Perhaps an alteration in the law, by giving a sor summary process of ejectment by magistrates in such cas those in Limehouse, might operate as a salutary check to a p tice detrimental to property, but still more so to morals.

It is to be observed, that where there is property without recognised owner, or where the proprietors of small houses, h having other means, or from being wearied out, or from indo benevolence, become negligent, improvidence, debasement, apparent difficulty of living, start into life like weeds and ver amongst ruins, to the injury of all around. The want of c vation and strict government will generate, even in the mid wealth, poverty and all its appendages. If any street in Lo were to be abandoned by its owners, it would soon produce pearances and realities such as are described by Mr. Inglis spite of any system of poor-laws that could be devised; wh on the other hand, with attention and efficient government, p laws would ere long become a dead letter. Of this I am c dent, and I apprehend there is no country in which legal vision is in reality less requisite than in Ireland. Notwithst ing the many disadvantages it at present labours under, it is the accounts of all who have no end to answer by perverting truth, in a state of rapid improvement, and only requires s and impartial government to draw capital to its vast capabili sufficient for the employment of whatever surplus labour t may be. Nothing could be more withering to the brighte prospects of that hitherto ill-fated country, than the estab ment of Mr. Inglis's false principle of forcing men to co *bute, in the ratio of their* abundance, to a mere palliative to *sent evils at the* expense of future independence. What

bourers can be, when thrown with sufficient stimulus upon their n resources, is manifested in the enterprise of the harvesters seeking employment here, in their frugality of living, and in ir care of their earnings. What they are under the influence poor-laws I can speak from six years' constant and ample experience; and I will add an extract in point from the preface to the second edition of my pamphlet on pauperism, published in 1831, and fully confirmed by subsequent observation.

"I will here observe of the Irish paupers, that they are much more accomplished in their vocation than the English. They are more plausible and persevering, more cunning and deceitful, more skilled in turning the law to their advantage, and more ready to suffer privation for the sake of indulgence. This consideration, coupled with the inexperience of the administrators, makes me think that poor-laws, however modified, would soon lead in Ireland even to greater evils than they have ever produced in this country. I should apprehend, too, but this I advance with diffidence, that where the Catholic religion prevails there would probably be an increased tendency to relax the administration, and most of all where there is a Catholic population under Protestant proprietors. The *real* point to be aimed at for the improvement of Ireland, or indeed of any country, is the raising the moral standard. Now, in my opinion, poor-laws by their very nature have a directly contrary effect. I think I cannot illustrate this better than by the following anecdote, which I once heard from a gentleman connected with Guy's Hospital. The founder left to the trustees a fund to be distributed to such of his relatives as should from time to time fall into distress. The fund at length became insufficient to meet the applications, and the trustees, thinking it hard to refuse any claimants, trenched upon the funds of the Hospital, the consequence of which was, as my informant stated, that as long as the practice lasted no Guy was ever known to prosper. So that if any individual could be wicked enough to wish the ruin of his posterity for ever, his surest means would be to leave his property in trust to be distributed to them only when in distress. Just so it has been with the legal provision for the poor in England. With slight variations the fund required has, from its institution, been continually increasing, and the progress of moral improvement has, in consequence, been greatly retarded.

"I will further remark with respect to Ireland, that I think periodical assessments, levied something in the same manner as the poor's rates here, and judiciously and impartially employed *in public improvements,* would be productive of unmixed advantage *to the country.* But if such a fund were suffered to be

applied in any degree upon the specious principle of relie
the necessitous, instead of the sound one of purchasing labo
open market. I have no doubt but that it would ultimatel
productive of far more evil than good."

I will conclude this article with another extract from
of the same pamphlet, descriptive of the baneful effect of
perism, or a dependence on legal provision, on the human
as a warning against its farther extension.

"The extent to which deceit and self-debasement ente
the composition of pauperism is quite inconceivable, exc
those who have, as it were, anatomized the subject. The
life of a pauper is a lie—his whole study imposition; he li
appearing not to be able to live; he will throw himself
work, aggravate disease, get into debt, live in wretch
persevere in the most irksome applications, nay, bring
himself the encumbrance of a family, for no other purpo
to get his share from the parish. It is his constant aim t
everything he has of as little value as possible; and he is
quently often obliged to throw away advantages, and to us
he keeps so as to be of little comfort to him. He nec
becomes what he feigns to be, and drags after him, with
morse, his family and all within his influence. Such is t
ration of the poor-laws, that deceit and self-debasement in
degrees may be taken to be of the very essence of pau
Pique and spite are frequent causes of it, and are genera
worst cases to deal with; but deceit and debasement
means necessarily used to succeed. I have known a m
earned a guinea a week, because his brother could earn
keep himself out of work for eight months, with occasi
tervals, and during the time starve himself and his fa
eight shillings a week from the parish, which he contrived
by various impositions and persevering application.
another, with a wife and family, who could earn sixteen sh
a week at out-door work, but because a fellow-workman r
eighteen shillings he went to weaving, at which he coul
earn ten shillings, and got two shillings more from the
I have known cases of men procuring themselves and thei
lies to be turned out of their houses, in order to com
parish to find them residences, though they well kne
should suffer by the change. I knew a case of a woma
having heard that a neighbour had had some shoes given
children by the parish, swore she would have some to
being refused, set off to the magistrate in a borrowed cost
misery, with all her children in rags, and before she
concealed their shoes behind a hedge. Having told her

woe and oppression, and finally succeeded, she sold the parish shoes the next day for half their value, and squandered the money. Instances like the above, though of common occurrence, will generally escape detection, or, if the imposition is stated, it will hardly be credited—especially against the solemn and artful asseverations of the paupers themselves, who having once made an application it is a point of honour amongst them not to be foiled; as it is to get as much as others, who are in anything like similar circumstances. Besides, they will designedly plunge themselves so deeply into distress that there is no alternative but to help them out. I have frequently heard paupers use this phrase: 'I will throw myself upon you, and then you *must* relieve me.'

"In almost all cases paupers have more than they choose to state, and perhaps, from the way in which they receive it, more than they are aware of. I knew the case of a labourer who called his earnings 8*s*. 6*d*. a week, and on that statement had his rent partly paid by the parish; yet it was afterwards proved that he had advantages equal to more than 20*s*. a week. He must have known that he had more than he said, but he certainly was not aware to what extent, and the appearance of himself and his family, and their apparent mode of living, were in conformity to the sum he gave in. Mismanagement is a necessary art with paupers, and they are at such pains to conceal their real state from others, that they very rarely know it themselves."

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

It is observable that animals, accustomed to feed in company, almost always fall off if placed alone; and with men in training to fight or run, it is of great importance to have some one constantly present to keep their spirits in a pleasing state of excitement. I will here mention two instances of the effect of the want of mastication. One is in horses; when any derangement in the teeth prevents them from chewing their food the hide becomes hard and dry, more like the covering of a hair trunk than of a living being. The other instance is of a young lady who was subject to dreadful fits, for which no remedy could be discovered, till a physician found out that her teeth were in such a state as effectually to prevent mastication. He adopted the strong measure of causing all her teeth to be drawn, and a fresh set put in, from which time she completely recovered. A skilful dentist once told me that there were people so ignorant, especially ladies, as *to avoid mastication* in order to save their teeth;

whereas the very act is beneficial to them, but still m
effect upon the digestion, upon which the soundness of t
depends. Instead then of swallowing the food whole anc
ing it in liquid, which many think harmless provided i
strong, the proper course is to masticate thoroughly in
ful, composed humour, and to drink in sips rather than
draughts, so as to reduce what is taken into the stomac
pulpy state, easily and speedily, acted upon by the gast
If more liquid is required it is better to take it in mode
hour or two after eating, when it facilitates instead of i
digestion; and by this course exercise, at least of a ger
is allowable, almost without restriction as to time, after

A good preventive against a habit of taking large dr
to use small cups and glasses till a contrary habit is forı
in general I find a wine-glass a very good regulator in
malt liquor, and that it makes a smaller quantity suffic
the danger of forgetting the rule. With moderation
it is much more easy to measure the appetite, and ther
little danger of taking too much solid food. When th
is weak it is difficult to know where is the proper lim
plying it, as there is no marked sensation. When it is
we eat heartily to a certain point, and then feel distin
fied without any oppression. This is a sort of first app
the moment it is satisfied we ought to leave off. If
the stomach seems to suffer a sudden extension, which e
to eat, without inconvenience at the time, a great deal r
the body requires. Sometimes the extension is longer
and only produced by the action of quantity, or some
stimulant; and accordingly we see people refuse to eat
the first instance, and then go on with great willingn
all this is pernicious, and produces that superfluity in t
which creates a disposition to disease, and which, whe
far, renders disease dangerous or fatal. How commor
hear people remark that they have dined after the first
then to see them go on for an hour sacrificed to the absur
repast! Pressing to eat or drink, especially children, is
of civility more honoured in the breach than in the ob
The appetite ought to be in such a state of vigour, t
satisfied the solid food seems immediately to identify it
the system; and we ought to feel the liquid we take
to use Falstaff's phrase, "course from the inwards to
extreme." Then we rise from meals refreshed, not enc
The signs of this desirable state, as exhibited in the cou
are clearness and smoothness of complexion, thinness c
nose, no wrinkles under the eyes, the eyes bright, the

ed to a smile, not drawn down with a sour look, as is the with an overcharged digestion. There should be no fulness the under lip, or uneasy sensation when pressed, which is a sign of derangement of the stomach. Most especially, the er part of the nose should have a clear, healthy appearance, thickened and full of dark dots and inflammatory impurities, is so frequently to be observed. The difference between a re state and that of irregular living is so great, as to produce many persons an almost complete change of appearance in pression of countenance and personal attraction; and attention diet is of the first consequence to those who wish to improve retain their looks, as well as to enjoy the perfect possession of eir faculties.

As a proof of the efficiency of diet, I will here mention what experienced from attention to it on a particular occasion. In e middle of August, 1822, I travelled in a private carriage om Stuttgard to Paris without stopping, except for an hour d a half each morning to breakfast, being on the road four ys and three nights. The course my companion and myself pursued was this. We had a basket which we kept constantly replenished with poultry or game, and bread and fruit. We ate sparingly whenever we felt inclined. We never drank when we te, but took a little fruit instead. About a couple of hours after a meal, if we felt at all thirsty, we took a little water at the first post-house we came too. By this plan the motion of the carriage did not at all disturb digestion; and notwithstanding the time of year we were entirely without fever or feverishness. We arrived at Paris perfectly fresh, and, after taking a warm bath, supped in the Palais Royal. I afterwards walked on the Boulevards till past midnight, and rose the next morning at six in as composed a state as I ever was in my life.

When we left England in the preceding November, my companion felt heated and much inconvenienced by travelling even so late as ten at night, and we were obliged to remain three days at Lyons to give him time to recover. Between Stuttgard and Paris he enjoyed perfect composure, and on our arrival I observed that, notwithstanding he wore a pair of tight boots all the way, his ankles were not in the least affected with swelling; whereas the courier, who did not understand passing through Champagne without tasting the wine, though he was comfortably seated behind the carriage, had his legs so much swelled that he had some difficulty in getting up stairs. By the same course I believe I could *travel indefinitely* as to time, not only without *inconvenience but in high* health.

The precaution of drinking little, and particularly at a suffi-

cient interval after eating, I take to be essential. I also think it very beneficial to have the opportunity of taking food in moderation as soon as it is desired, by which the irritation of fasting too long is avoided, and the stomach is kept in perpetual good humour. The plan of eating and drinking beforehand, instead of carrying provisions in the carriage, is a very pernicious one, as the food becomes corrupted before it is wanted, and in the meantime produces the uncomforts of fermentation.

MOBS.

I hate all mobs and tumultuary assemblies on one side or the other. They are the senseless instruments of party, the clumsy machinery by which imperfect government is carried on or opposed by imperfect politicians. They are in their very nature unlawful and unconstitutional, directly at variance with our free institutions, which are as much opposed to anarchy as to despotism. They are alternately encouraged from interest, or tolerated from fear. The following extract from a letter from Dr. Priestly to the people of Birmingham, after the riots of 1791, is strongly illustrative of what the mob spirit is capable; and that the progress of civilization has been able in no degree to assuage that spirit, Nottingham, Derby, and Bristol afford indisputable proofs in recent times. The Birmingham mob was on the Tory, the others on the Whig side.

"You have destroyed the most truly valuable and useful apparatus of philosophical instruments that perhaps any individual in this or any other country was ever possessed of, in my use of which I annually spent large sums, with no pecuniary view whatever, but only in the advancement of science for the benefit of my country and of mankind. You have destroyed a library corresponding to that apparatus which no money can re-purchase, except in a long course of time. But what I feel far more, you have destroyed *manuscripts* which have been the result of the laborious study of many years, and which I shall never be able to recompose; and this has been done to one who never did or imagined any harm."

MY MOTHER.

In the article on the art of attaining high health, in my fourth number, I had occasion shortly to mention my mother. She was *indeed in many* particulars an example for her sex—an example *too valuable to be* altogether lost. I will sketch for study one

two of the agreeable features in her character. When I was ing alone with her, as already stated, I used occasionally to go to dinner in the neighbourhood, and afterwards to walk home e, sometimes very late. By the way, I will remark, that I ve never felt my mind so vigorous as frequently when walking me in the country after a dinner-party. The excitement of mpany and good cheer, heightened by exercise in the refresh- g cool of the night, produces an effect on the spirits, according to my experience, unequalled at any other time; and it seems to be something the same with horses, which never go with such lacrity as when returning home after a good feed, and in com- ny, at night. But to resume; at whatever hour I arrived, I ways found my mother sitting up for me alone. Not a word of reproach—not a question. If it happened to be cold or damp I was greeted with a cheerful fire, by which she had been sitting, ading or netting, as her eyes would permit, and with a colour n her cheek at seventy, which would have done no discredit to a girl at eighteen. She had always the supper-tray ready, but not brought in, so as neither to tempt me if I did not want any- thing, nor to disappoint me if I did. When a man throws him- self into a chair after the fatigues of the day, he generally feels for a period a strong propensity to silence, any interruption of which has rather a tendency to irritate. I observed that my mother had always great tact in discovering the first symptoms of revival, till which she would quietly go on with her own occupation, and then inquire if I had had an agreeable party, and put such questions as showed a gratifying interest, equally removed from worrying curiosity and disheartening indifference. I recommend the same course generally to female consideration and adoption. If, from any engagement, I wished to breakfast earlier than usual, however early, she was always ready, and without taking any credit for her readiness. If I was down before the hour I was almost sure to find her seated at table; or, if the morning was fine, walking composedly before the win- dows, with breakfast prepared. If I desired to have a particular dinner, it was served up just as I asked for it—no alteration—no additional dish, with the very unphilosophical remark, "You have no occasion to eat it unless you like." She seemed to be aware that needless variety causes a distraction destructive of perfect contentment, and that temptation resisted, as well as temptation yielded to, produces, though in an inferior degree, digestive derangement. I will mention only one other trait, and that is, that *though she was* unremitting in her care and atten- *tion when any of her family* were ill, yet her own indispositions *she always concealed as long* as she could,—for it seemed to give

her pain to be the cause of the least interruption to the pleasure of those she loved.

GOOD FEELING.

Soon after the battle of Waterloo, when so many maimed and wounded officers were to be seen in the streets, a gentleman passing along Bond-street was somewhat forcibly pushed against the wall by a porter. In the irritation of the moment he raised a small cane he had in his hand, and gave the porter a smart cut across the shoulders. The man instantly turned round and threw himself into an attitude of attack; but perceiving his adversary had lost his right arm he took off his hat, and, without saying a word, passed on his way.

SAYINGS.

Many people have a great horror of the purse-proud. I cannot say that I have; for I am always perfectly at my ease with them. It is the purse empty that I dread. "Poverty is no crime," is a common saying in the mouths of the indolent and the improvident; nine times out of ten, I believe, it approaches very near. But poverty proper is a disease nearly worn out in this country, and its place is supplied by pauperism, or the spirit of dependence, on which I have remarked in a former publication. "Of all taxes upon means—of all clogs to self-advancement—of all drawbacks upon enjoyment, assuredly the dependence of those who ought to depend upon themselves, is the heaviest and most irksome. No station in life is too high—none too low—to escape this scourge. The peer of princely fortune, the frugal tradesman, and the industrious labourer,—each in his degree, is haunted, threatened, importuned, and preyed upon. To avoid this fate, how many are afraid to accumulate! how many give up in despair!—how many, seeing ruin inevitable, prefer to ruin themselves, and plunge into that state it would have been the labour of their lives to avoid! The most accurate description of English poverty I ever heard, was from a beggar-boy in Italy, who accosted me at the door of a post-house, whilst I was waiting for horses. He made some observations, which led me to ask him if he thought there were no poor in England: to which he replied, "Oh! yes, yes; but in England they are all rich poor—in Italy we are poor poor."

Complaining of adverse fortune, keeps fortune adverse. A happy disposition to improve opportunities, sooner or later, I *believe, never* fails of success.

True courage is that which is not afraid of being thought afraid; the rest is counterfeit.—Such for the most part is duelling courage.

No. IX.—Wednesday, July 15, 1835.

ADDRESS TO THE READER.

Dear Reader, whether gentle or simple, male or female, young or old—for I am happy to say I have of all sorts,

I do not know whether you find yourself in any degree wiser, or better, or happier for my labours so far as they have gone, but I am sure I do. At least, from the very frequent testimonies I meet with, I cannot doubt but that I have contributed to your amusement; and I consider that to be a great point gained, if I can maintain it; because with amusement, you cannot fail in the end, considering the sources I draw from, to derive considerable profit. In my first address I told you it was an alterative diet of sound and comfortable doctrines, blended with innoxious amusement, that I proposed to set before you, and I hope so far I have kept my word. Like all alteratives, it is only by perseverance that mine can produce much effect, and you must learn from my desultory writings, what is to be learnt, as you would from other people's conversation, by habitual attention.

I have been much amused with the progress of opinion as to my undertaking. When I first mentioned it, I was told I should never begin, or that I should never go on, or that I should involve myself in dangerous expense, or that there was something startling and improper in a man in a public situation like mine, conducting a periodical, and that to put my name to it was out of all question. Well, I did begin, and I feel no diffidence of being able to go on, but the contrary. I am in no danger from expense, and, so far as I can judge, the balance will turn in my favour. After my earlier numbers appeared, the idea of any impropriety in my being the avowed author of them, was deemed quite ridiculous; but still objections were made, though all of the most complimentary kind, as that my writings were too good to last, that it was impossible an individual could alone sustain such a weight, and that, considering my other avocations, I was tasking my time beyond all bounds. Whether these objections are valid, time will show. As to the first, that my writings have been too good to last, I beg, gentle reader to inform you, that the reception they have met with will induce me to redouble my efforts and attention to prevent any deterioration; and that, after this number, I shall dedicate myself with additional earnestness

to your service. The general observation now made to me is, that my work is not sufficiently known, and that I do not take pains to puff it, as the phrase is. It is true, I have abstained from some of the usual channels of notoriety, and have given my publisher positive directions to do the same; being anxious, in the first instance, to deserve success from confidence, that in that case, if it comes slowly, it will come surely; and secondly, independently of personal feeling, I am actuated by what I consider a due regard to my station. I will tell you, however, that both in society and the streets, I am constantly gratified and encouraged by volunteered testimonies of approval—principally, as I have said before, as to the amusement I afford. At the hazard of being accused of vanity or quackery, (and by this time you will have found out that I hazard a good deal,) I will give you a few specimens of written opinions I have received from persons of very different characters. They have the merit of being honest, as they were perfectly unsought and unexpected; and they may serve as a sort of review, not without interest to those who take any interest in my work. The first is from a country gentleman, not given to giving himself much trouble. He says characteristically, "I reproach myself with not having acknowledged 'The Original,' but shall apply for mercy, from the fact of having read it twice over, a circumstance for which neither you nor any other author could ever be prepared." The second is from a gentleman, celebrated for the wit and piquancy of his writings, and is expressed thus: "I wish you all the success of the 'Spectator,' 'Tatler,' and 'Guardian.' What does not society owe to the man, who, after protecting the laws for so many hours a day, gives up the residue of his time to the amelioration of politics and morals? The ladies return you their best thanks for your lucubrations; they would be much more happy to thank you here." The third, which is from a lawyer and a scholar, has the following passage: "I sincerely wish you may make an impression on the reading public. A friend of mine says you will soon be tired of writing so much good sense. I do not think so, if you find or make an appetite for such wholesome food." The fourth, and only one asked for, is from an unpretending lady, who says amongst other praises, "I must compliment you upon the religious, moral, and benevolent feelings which go through your work." The last is from a man of high connexions, to whom I gave the monthly part, containing the first six numbers, and is as follows: "A great many thanks for your present. I could not stop till I had read it quite through. Sound sense and right feeling are, I may say, in every page of it, and excellent *language*. Go on. Your description of Italy is lovely. I am

all for your democratic principle. Your advice, too, about health is perfectly good. Go on, then, I say, and give us more instruction and amusement, and as well and agreeably told as you have done." The above are not formal, but familiar testimonials, and are the more satisfactory on that account.

With respect to the effect produced upon myself by my weekly undertaking, I find it has a tendency to increase three out of the four essentials to happiness enumerated by Dr. Paley in the sixth chapter of the first book of his 'Moral Philosophy,' which chapter ought to be familiar to every one. In the first place, it furnishes "exercise to the faculties in the pursuit of an engaging end; and this I think must be so evident as to need no illustration. Secondly, it contributes to "a prudent constitution of habits," inasmuch as I am obliged to be more attentive to my diet, to exercise, and to early rising; otherwise I should often be unequal to the task I have imposed upon myself, and I find it easy or difficult, agreeable or irksome, just as I live. With a little more practice I expect to acquire a complete command of my habits. Then the search after, and contemplation of, what is excellent, greatly increase my love for it, and give me a distaste for everything unworthy; besides which, as occasion demands, I find stores in my mind long since dormant or forgotten, and I can scarcely take up a book or a newspaper, or go into society, or pass along the streets, that something worthy of note does not occur to me. The third essential to happiness, according to Paley, is health, and that, as I have above observed, I am obliged to attend to. What he says upon the subject accords so much with my views, and with what I have laid down, that I will here subjoin it; I have already given the high medical authority of Dr. Gregory in support of my positions. The passage from Paley is as follows:—

"By health I understand, as well freedom from bodily distempers, as that tranquillity, firmness, and alacrity of mind, which we call good spirits; and which may properly enough be included in our notion of health, as depending commonly upon the same causes, and yielding to the same management, as our bodily constitution.

"Health in this sense is the one thing needful. Therefore no pains, expense, self-denial, or restraint, to which we subject ourselves for the sake of health, is too much. Whether it requires us to relinquish lucrative situations, to abstain from favourite indulgences, to control intemperate passions, or undergo tedious regimen; whatever difficulties it lays us under, a man, who pursues his happiness rationally and resolutely, will be content to *submit.*

"When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular gratification whatever, and of which we can give no account. This is an enjoyment which the Deity has annexed to life; and it probably constitutes, in a great measure, the happiness of infants and brutes."

In conclusion, I have every reason so far to be satisfied with the result of my labours, having hitherto met with nothing but unqualified commendation; and I feel that the desire to increase the interest of my work will increase with its success. There is one testimonial in my favour, which affords me particular satisfaction; and that is, that so far from having no honour in my own country, I learn my numbers are eagerly desired in the village where I long lived, and where I commenced my study of the administration of the poor-laws.

ISCARIOTISM.

A single and apt expression for an important combination of ideas has great convenience and efficacy. It prevents confusion, and tends to establish truth and right. It furnishes a distinctive mark for what is good or bad, for what is worthy of honour or dishonour. A pretended zeal for the welfare of others, for the purpose of basely promoting one's own, I term Iscariotism. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair. Then saith one of his disciples, Judas Iscariot, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.* It was Iscariotism that Dr. Johnson meant, when he said, in allusion, I believe, to Wilkes, that patriotism was the last resource of a scoundrel. Patriotism is pure gold; Iscariotism its base counterfeit. The prevalence of Iscariotism is a reflection upon the constitution or administration of any government, because it cannot exist but where there is weakness or corruption. Vigour and purity are quite fatal to it. It thrives under the oligarchic and ochlocratic principles, but withers to nothing under the democratic, in the sense I use that term in my first number. It lives by being paid by the many, or bought by the few, and its course is determined by the highest bidding. Its real character is gross selfishness; its assumed, disinterested zeal; its means of succeeding, falsehood and impudence. Besides political, there are charitable Iscariots, who serve their own ends by a busy *interference in* public institutions. Their real character is

selfishness also; their assumed, extraordinary philanthropy and morality; their means of success, plausibility, and cunning. Besides selfishness, Iscariots, political and charitable, have this in common, that they aim to keep those they affect to befriend, in a constant state of dependence.

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

Before I resume my remarks on diet, I have a few desultory observations to make. I have frequently had occasion to remark on the very different state of my feet, that sometimes they were not at all inconvenienced by exercise, and at others liable to blister, or to a sensation of fulness or heat—that at one time I was annoyed by corns, at another perfectly free from them—that the same shoes would be sometimes easy, and at others much too tight—that at some seasons I walked with perfect freedom and alacrity, at others with a difficulty amounting almost to lameness. All these variations, I have long since ascertained, depend entirely upon the state of the digestion, though I have heard my remarks to that effect turned into ridicule by the unthinking. I have now a pair of shoes rather smaller than usual, which have given me an opportunity of making my observations with great accuracy, and I find that by excess of diet, which I have purposely tried, they become so painful that I am obliged to take them off, and even that does not afford instant relief; whilst they are perfectly easy as long as I take only the requisite quantity of food, and at proper times,—for I have proved that so soon as I have fasted too long, uneasiness commences, not to the same extent as from excess, but still that there arises a certain degree of irritability upon which the pressure acts. Eating moderately, I find, affords instant relief,—that is, Content the stomach, and every other part will be content. Moreover, provided the digestion is in a perfect state, any inconvenience from external causes, such as from the pressure of shoes actually too small, only lasts as long as the external cause acts. The moment the cause is removed, the effect ceases; but it is otherwise where the frame is out of order from deranged digestion. Then it takes some time for the part affected to recover its tone, or it may be that actual disease is the consequence, according to the force of the cause acting, or the tendency to disease. People die from a wound in the foot, or a cut finger, on account of their previously improper living, which has disposed their bodies to disease, and the wound or cut is the exciting cause; but with those in perfect health, cure *commences immediately* after the injury, whether the injury be *great or small, provided* it is not in a vital part. Hence, in

accidents, it is necessery with most people that they should submit to the influence of diet and medicine before a cure can be effected; and the same course is generally pursued before an operation, the only reason being, that there are very few who live as they ought to do. The difference in the state of health is so great, that the same blow which would cause death in one man, would not even produce discoloration in another.

Once, when I was riding at Rome, my horse suddenly ran up a steep bank, and threw me off behind with great force on my head upon a hard road. I felt a violent shake and a very unpleasant sensation for the moment, but experienced no bad consequences whatever. For some time previously I had been living very carefully as to diet, and had taken a great deal of exercise; otherwise I am confident I should have suffered greatly, if not fatally: as it was, I had no occasion even to take any precaution, and I felt nothing beyond the one shock. Had my vessels been overcharged, the effect must have been very different.

But to return to tight shoes. Everybody must have observed that they are more inconvenient at the end of the day than at the beginning, and most of all after a full dinner, though they may not have been aware that over-fasting will produce something of the same effect, and that consequently the whole is referable to the state of the digestion; for even the fatigue of the day does not act directly upon the limbs, but first upon the powers of the stomach. Restore them, and the sensation of fatigue disappears. Labour and exercise, when the stomach is too full or too empty, especially the former, cause great uneasiness; and as soon as the stomach is relieved the weariness is relieved also. Even that fatigue of the limbs, which seems only removable by rest or sleep, I believe equally depends upon the same cause, and that it is the stomach which first requires repose. Where it only requires food, as I have just remarked, the fatigue of the limbs will disappear without rest; when it has received too much food, the fatigue will in like manner be relieved as digestion proceeds. I recollect once, when walking a long distance before breakfast, I became at length so wearied as only to be prevented by my companion from lying down in the road; and when I had breakfasted I was immediately fresher than when I started. After eating too heartily, I have experienced still more distressing weariness, which has gradually disappeared, without any cessation of exercise, as digestion has proceeded. This is something the same as what is called second wind in boxing or running. It may be said, that when the feet are inconveniently affected by exercise, they are relieved by placing *them in a horizontal* position; but I apprehend that position is

chiefly beneficial as affecting the connexion with the stomach, and that for any other reason it would be nearly useless;—in short, it appears to me, that in the stomach is the spring, upon which entirely depends every other function, and every other affection of the frame.

With respect to corns, I have been treated with great ridicule for asserting that they are dependent upon the digestion; but I have observed these things, and the ridiculers have not. With me, when I am in the best health, they disappear, and only come, or inconvenience me, in proportion as I am careless. This I have ascertained over and over again. Of course they are made better or worse by different kinds of boots or shoes; but no kind of boot or shoe will bring them, unless there is a tendency from improper living. Pressure would only affect as long as it lasted, but would cause no formation, without some superfluity to work upon. The reason why corns shoot on the approach of rain is, that the change in the atmosphere more or less deranges the digestion, which causes a throbbing sensation. I have made these remarks because the state of the feet is of so much importance to our comfort and activity, and because I think they are applicable to the general management of ourselves, and may be useful to those who are subject to gout, rheumatism, cramp, and other diseases of the limbs. My principal aim is to furnish my readers, from my own observation and experience, with sufficient hints to induce them to think, and to notice what happens to themselves. If I am not always perfectly right in what I lay down, I do not much mind that, provided I enable others to get right in detecting my errors. I am sure I am not very far from the truth in my principal positions.

I believe that species of health is the best, and certainly the most prized, which is the result of study and observation, and which is preserved by constant watchfulness and resolution. Anxiety and quackery are destructive of health, but a reasonable attention is absolutely necessary. Those who constitutionally enjoy robust health, seldom know how sufficiently to value it; besides which, for want of discipline, they are not often so well as they think themselves. They frequently mistake strength for health, though they are very different things—as different as St. Paul's clock from a chronometer. The weaker mechanism often goes the best. I think that those who are so constituted as to be well with care, have on the whole the most reason to be thankful, as being most likely to enjoy permanent well-being of body and mind; there is often a recklessness about constitutional health *which is dangerous to both.*

REGULATION OF CHARITY.

There is nothing more destructive to the interests of mankind than the principle of providing for those whom Providence intended to provide for themselves, whether the principle is put in practice by government or by individuals, whether by poor-laws or by private bounty. By destroying moral energy it destroys the soul, and under the mask of kindness is the height of cruelty. Every one who idly gives, or to gratify his own feelings, or to avoid importunity, so far from well deserving, is answerable for the consequences arising from debasement. Casual charity is much to be deprecated: for the objects of it are ever undeserving, and it serves only to create, or perpetuate, a lost race. The rule is, that human beings are born into the world with a capability of self-dependence, if they please to avail themselves of it, and the exceptions are so few, as not to be worth providing for beforehand. To help those who are helping themselves, or who only want a fair start, is most praiseworthy and beneficial. To relieve the few, whom unavoidable calamity has utterly overwhelmed, or overtaken too late in life to have a chance of retrieving themselves, is a gratifying duty; but to lay down any general rule that the old are to be maintained, the fatherless to be provided for, the sick to be taken care of, is to render null God's ordinances in favour of prudence and foresight in the shape of the ordinary changes and vicissitudes of life. There is no excuse for poverty so weak as that of old age; it is the very reason why a man should have made provision for himself. Though it is commonly assumed to be a sufficient plea for help, the truth has only to be stated to be past dispute. If the fatherless are held to be legally entitled to relief, the parental feeling of obligation to provide for children will be weakened or destroyed. If the sick are to be taken care of by law, one of the chief uses of health will be perverted or neglected. Particular cases of old age, protracted beyond the usual period, children left destitute by extraordinary contingencies, or sickness of uncommon violence or duration, furnish legitimate objects for the voluntary care of relatives, friends, and neighbours, and that resource, if left to free operation, would always be found at least amply sufficient. Legal provision either makes the mass of misery it can but inadequately relieve, or is a wretched expedient for remedying the demoralization and debasement of defective government. Give men fair play, with the full consequences of their own actions, and they will exhibit human nature according to a much higher standard than that of any system of poor-laws. *I will conclude* this article with two strong illustrations—one a

public, the other an individual case, in which relief was more than commensurate to an extraordinary emergency.

In July, 1794, a fire broke out in the hamlet of Ratcliff, in the parish of Stepney, which consumed more houses than any conflagration since the fire of London: above six hundred were burnt. An account was transmitted to government, and arrived during the sitting of a cabinet council. In consequence, one hundred and fifty tents were ordered to be pitched for the reception of the distressed sufferers, and food was distributed for their relief; besides which, covered waggons were sent from the Tower to accommodate those for whom the tents were not sufficient. Amongst other subscriptions in aid of the sufferers, 7,000*l.* was collected at Lloyd's in one day, and on one Sunday alone the sum of 800*l.* was received from visitants to the camp and ruins, of which 426*l.* was in copper, and 38*l.* 14*s.* in farthings—showing indisputably the universal sympathy of rich and poor on this call on their charity, and notice was soon given that there was no need of further aid.

The second case is the following. About eighteen years since, the rector of the parish of Whitechapel was called in the middle of the night to baptize four male infants, just born of one mother. The father, a journeyman shoemaker, was at a loss for names, and was overwhelmed at his prospect of what he thought certain ruin. At the suggestion of the rector, the children were named, according to the order of their birth, Matthew, Mark, Luke, and John, and he caused the facts to be inserted in the newspapers. The consequence was, a vast number of personal inquiries by different classes, large presents of baby-linen and other things, and unsolicited contributions to the amount of nine hundred pounds. The children all died before the expiration of fourteen months, and the greater part of the money was soon after wasted in mismanagement and extravagance.

I will add, that well-reputed widows, with large families and slender means, are often even benefited, pecuniarily and as to the advancement of their children, by the loss of their husbands, on account of the many friends they meet with. Indeed I do not think there is a man or woman in this country who deserves support, that does not find it; but of this I am quite sure, that the contrary is much too often the case.

LETTERS FROM THE CONTINENT.

A short series of familiar letters, written by me in 1822, during a journey on the Continent, lately came into my hands, and *by way of variety, I propose* giving, through a few numbers,

such extracts as I think may afford any amusement to readers.

"Genoa, January 12, 1

"I was rather disappointed with Nice, though some environs are pretty, and the gulf of Villa Franca as lo anything I ever saw. It was so cold in the early part mornings, that I was obliged to protect my hands in my by keeping them in my pockets, and nearly the same at r whereas in the middle of the day I bathed in the sea, almost say, to cool myself. This vicissitude must re necessary for invalids to be very careful. The air is so d notwithstanding the sharp frosts, we had young peas ev for dinner, and I observed the plants in flower and pod, had been summer. In the inn-garden were orange trees with ripe fruit. The olive groves about Nice are part fine, and the shade in hot weather must be delightful. marked many trees five feet in diameter, and bearing th of extreme old age. The north coast of the Medite seems to be particularly favourable to the olive, and i degenerates, in whichever direction it recedes. On Nev Day all the inhabitants of any consideration were out street in full court dresses, calling upon one another, a they met, kissing in the streets—very wretches most of priests hugging officers, and officers hugging priests. I myself that I knew none of them, to have such a liber with me by such rapscallions. The oranges in this cou not near so good as we get in England, but I like them freshness; and for the same reason I think the lemons d After all, the trees, as they are pruned for bearing, formal to be beautiful: they look like trees in a pantom they certainly give the environs of Nice a very rich ance.

"We embarked on board a felucca on the 4th, but l Menaco on account of contrary winds. There we took this place, the road being rendered impracticable for c by the greatest storm there has been for forty years. W very pleasant, healthy, and interesting journey of four da three mules and two muleteers on foot, who kept pace sometimes at the rate of seven miles an hour. The roa interesting from the beautiful situations of the towns lages, the almost constant view of the sea, the numer extensive olive, and orange, and lemon groves, and th evergreens and herbs with which the rocks and moun covered. I recognised many plants which we grow houses. We entered Genoa at full trot, Chapuis, o

grand costume, galloping before us, cracking his whip in the true French style, cutting right and left at everybody that came in his way, swearing and calling out in the most imperious manner, and our two muleteers running along in the greatest glee. At first I was quite ashamed of the display, but everybody seemed to take it in good part, and rather to like what in England would have caused Chapuis to have been knocked off his mule at least twenty times. He had been courier to Bonaparte, and he seemed to forget for the moment that he was not in the imperial service.

"I must not omit to mention the excellence of my mule, which I rode down the steepest and most slippery places in perfect safety. She only committed one fault, and that was in stopping at an inn, when the muleteers were in advance. Two men whipping behind, two pulling before, and myself kicking in the middle, could not induce her to move, except kicking most violently both behind and before, till at last one of the muleteers returned and set me forward.

"What a splendid place Genoa is! The palaces I think much superior in magnificence to those at Venice, and I have never seen anything comparable to the line of the three principal streets. The environs too are quite delightful on all sides, and I never saw such a number of magnificent residences. The room in which I am writing is splendidly ornamented with gilding and fresco painting. I do not think I ever saw in London so superb an apartment; but in cold weather, as this is, it is impossible to keep oneself warm. The floors are all tiled. It seems the fashion to live high up. Our rooms, which are in the principal suite of a former palace, are nearly at the top of a lofty building. We have eighty-six marble steps to ascend to get to them, and it is something the same in most of the palaces I have seen. I believe the family in general only occupy the principal floor, and sometimes content themselves with less; and, indeed, it is impossible for an individual to want the whole of some of these immense piles. In one palace I counted twenty-five windows in front on one floor. In many, carriages drive into the vestibule; and the staircases, landing-places, and halls are in proportion. To-day all the world was out. The men wrap themselves up in large cloaks, but the women are lightly clad, and wear only a thin piece of muslin thrown over their heads, but not covering the face, with dark curls on each side the forehead. The lower orders use printed calico. The muslin gives an elegant and delicate appearance, and in general the complexions are good, and the manner and air prepossessing. The men, too, are rather a fine race. The more I see of the place, the more I admire it.

No. X.—Wednesday, July 22, 1835.

GOLDSMITHS' HALL.

On Wednesday last I was shown over the new Hall of the ancient and wealthy City Company of Goldsmiths, when it was in a complete state of preparation for the opening dinner. It is not my intention to say more of its architectural merits than to express my full agreement with the general opinion, that it exhibits an extraordinary union of magnificence, good taste, and comfort. It is in a political and moral point of view that I am going to consider it—as one of the institutions in accordance with my ideas of free, efficient, and enjoyable government. I have long entertained great admiration of the constitution of the government of the City of London, and I believe to that constitution we are greatly indebted for the preservation of our liberties through so many ages. Not only on many critical occasions have the citizens stood forth the sturdy champions of political rights, but it can scarcely be doubted that apprehension of their power has not frequently prevented arbitrary measures from having been even meditated. Such a citadel, always well garrisoned, and, what is of no small consequence, always well *provisioned*, close to the seat of government, cannot have been without the most influential effects. The circumstances, too, of the King himself not entering the City without first being announced to the Lord Mayor at the gate, and of no soldiers being allowed to be introduced without consent, have been outworks not without use—especially the latter, because it has enabled spirited magistrates to furnish examples of the superiority of moral influence over physical force in quelling disturbances. The strength of the City has depended both upon the union and the division of its government—upon its union under the Lord Mayor and Aldermen, the Court of Common Council, and the Livery; upon its division into wards and companies, though the latter may be considered as only collateral, but still very important. The union has produced unity of action and influence—the division has produced discipline, and that confidence which arises from a habit of consulting and acting together in compact bodies, without which everything is vague and mob-like. The reasons why the City government has not exhibited all the advantages of which it appears capable, I apprehend to be two-fold; first, because the boundaries have not from time to time been extended, in like manner as the Romans were wont to extend their city boundaries, as population and wealth *increased; and* secondly, for want of local improvement, which *has gradually driven* away the higher classes of inhabitants, w

that City honours have had a continual tendency to fall into lower and lower hands. In other parts of the country the machinery and splendour of local government are quite inadequate to what is wanted; in the City it is the reverse, and there is consequently a waste, upon a population diminishing both in number and quality, of what would suffice for far more extended purposes. The City is like an ancient mansion kept up in all its former splendour, after it has become so inconvenient that the best members of the family will no longer live in it; and, consequently, that which would amply supply their wants is lavished upon less worthy objects, and for inadequate ends. It is an establishment much larger and more expensive than the locality requires, and those who are called citizens are for the most part no longer really such, but out-lying members and foreigners, who attach themselves for what they can get, without having any corresponding duties to perform, or any substantial interests to connect them. If government and the means of government were made co-extensive, the benefits would be great in all ways. The distinctions, wealth, and various advantages pertaining to the City, in the different ramifications of its government, would be increased in attraction by diffusion, instead of being inconveniently confined to a limited district of crowded or narrow streets, thronged with business, and deserted as to residence by the chief persons who have occasion to attend there. The City companies, which were originally so many brotherhoods for the protection of different trading interests, have become in these times, I apprehend, nearly useless in that view; but as social bodies, governing themselves, I consider them of high importance, and as so many strongholds of freedom, if it were seriously attacked. They give a community of interest, they increase each individual member's stake in the country, they create aggregate power, and a brotherly and social feeling, forming altogether solid bulwarks to the body politic. I have already alluded to the importance of the City being well provisioned; and although City feasting is often a subject of joke, and is no doubt sometimes carried to excess, yet I am of opinion that a great deal of English spirit is owing to it; and that as long as men are so often emboldened by good cheer, they are in no danger of becoming slaves. The City halls, with their feasts, their music, and their inspiriting associations, are so many temples of liberty; and I only wish that they could be dispersed through the metropolis, and have each a local government attached in proportion to the means of the establishment. Then would there be objects worthy of the highest intelligence, *united with social* attractions; and improvement in *government might be* expected to become steadily progressive.

SILVER THREEPENCES AND FOURPENCES.

I have often thought it would be very advantageous in our daily money transactions to have some silver coins of smaller value than sixpence. In pursuing the subject I have come to the conclusion, that it would be beneficial in three ways, and to a more considerable extent than I at first supposed. First, it would greatly increase small traffic, to the convenience of buyers and the profit of sellers. Copper money is both disagreeable and cumbersome, and, to avoid carrying it, we continually abstain from laying out trifling sums, to the privation of many little enjoyments and comforts. It is hardly necessary to mention instances. They occur constantly, in passing along the streets, in travelling, and, in short, in much of our every-day intercourse; so that at the end of the year both we, and those with whom we should deal, are considerable losers. How often would a biscuit or an orange be grateful and wholesome! but the nuisance of fivepence is a general bar to the purchase, and the same with a multitude of twopenny and threepenny matters. How often, to avoid the weight and gingle of copper, do we avoid, or stop short of a turnpike!

The second advantage would be the more accurate regulation of prices and payments, which is of no small consequence in our daily dealings. How many articles are charged sixpence, or a shilling, when they could be well afforded much cheaper, merely for the convenience of payment! Consequently, the traffic is very much diminished by a natural repugnance to give more than the value; or if the purchase is made, it is accompanied by a certain degree of dissatisfaction, which takes off from the enjoyment. Not only is cheapness an inducement to buy, but all prudent people like to have value received. On the other hand, for the same convenience of payment, the price is necessarily sometimes fixed too low, to the loss of the seller. At the great clubs, where no article is served for less than sixpence, double the quantity wanted is often given, or nothing at all is charged. The consequence is, a restraint on the consumption of many extras, or a loss to the general account. The want of smaller coins is a great drawback to the frequent use of cabs, and the same may be said perhaps of boats on the Thames. People do not like to be constantly paying an over-price, or to be encumbered with pence, to the great detriment of the callings; for though sometimes too much is paid, far more frequently employment is altogether lost.

The third advantage would be in the regulation of gratuities for *small services, such* as to waiters, or porters at inns, on occasion

here sixpence is beyond reason too much, or to horse-holders in e streets; and here those employed are either paid extravagantly, not at all, or their services are refused. Every one must have perienced again and again the annoyance of applications for tuities, which it is difficult equitably to make payment of, and e consequent dissatisfaction of one party or the other, or perhaps both. The instances I have given of the inconvenience of the nt of small coins are only by way of specimens, but others will ily suggest themselves. In conclusion, I am of opinion that abundant supply of silver threepences or fourpences would terially increase the profits of many small branches of trade, d of various humble callings—that it would contribute much the convenience and contentment of those who have purchases make, or services to requite, and that any expense of coinage ould be far more than counterbalanced by an increase of revenue, om an increase of traffic. I say nothing of the effect it would ave upon casual charity, because I am decidedly opposed to the actice; but its greatest merit in my eyes is, that it would prove the market for honest industry.

The following table will show, that by means of a supply of threepenny and fourpenny pieces, any sum, not involving the fraction of a penny, might be paid without the intervention of copper. For the information of those unacquainted with algebraical signs, the sign + signifies with the addition of; — signifies less by; and =, equal to. Thus, 8 + 2 — 3 = 7 signifies 8, with the addition of 2, and less by 3, is equal to 7.

d.	d.	d.		d.	d.	d.	d.
4	− 3	= 1		6	+ 4 + 4	= 14	
6	− 4	= 2			12 + 3	= 15	
12	− 4 − 3	= 5			12 + 4	= 16	
4	+ 3	= 7	12	+ 4 + 4	− 3	= 17	
4	+ 4	= 8		12 + 4 + 3		= 19	
6	+ 3	= 9		12 + 4 + 4		= 20	
6	+ 4	= 10		12 + 6 + 3		= 21	
4 + 4	+ 3	= 11		12 + 6 + 4		= 22	
6 + 4	+ 3	= 13	12	+ 12 + 3	− 4	= 23	

INJURY AND INSULT.

People are generally very ready to put up with even intentional injury, when neither preceded nor followed by insult. I recollect a strong instance of this. A man applied to me for a warrant against another for knocking out one of his front teeth, which he held up before me. On my remarking upon his loss, he replied, *"Oh! I should not have* come for that, only he called me a *thief." It is useful in* going through life to bear in mind that

courtesy to, and sympathy with, those we have accidentally injured, ordinarily diminish greatly the amount of reparation required, and sometimes even inspire as much good-will as the benefit conferred.

COUNTRY HOUSES.

When I used to frequent country houses, I often heard complaints made of the difficulty of getting down London society, especially in parts remote from the metropolis. Invitations for a short period, it was said, are not worth accepting, and for a long one, except in particular cases, not desirable. The easiest remedy for this dilemma seems to be for persons acquainted with each other, who reside in the same part of the country, or on the same route, to make out lists of those they would wish to invite, and for what periods and at what times. Then, by a comparison, arrangements might often be made, holding out sufficient inducements, and satisfactory to all parties.

MARRIAGE IN LOW LIFE.

A few days since when sitting on the bench, I received the following note from a clergyman:—"W. B. is in custody on a charge of drunkenness. He is wanted here to be married. If his case will allow, discharge him, that he may be at church before twelve o'clock." It then only wanted a quarter, so I had the prisoner brought up immediately, and finding his offence was not of a very grave nature, in consideration of the feelings of his intended, I let him go, under a promise that he would return to be judged. He was as good as his word; indeed I am not sure that the police did not keep an eye upon him. It appeared that in order to make the most of his last moments of bachelorship, he had gone with three companions to Astley's Theatre, thence to supper, and was finishing his amusements with knocking at doors and ringing bells, when he was captured at three o'clock in the morning after an assault upon a policeman. From church his wife attended him to the office, and waited, I suppose with anxiety, the result of my decision, which was a fine of five shillings. This is rather an extreme case; but I am afraid that marriage amongst the very lowest classes is in general a very thoughtless, joyless affair from beginning to end. Why it is so, I may on some future occasion endeavour to show.

Now I am on the subject of low life, which may have some interest with those of my readers who know nothing of it but by *report, I will here* mention a scene I witnessed in one of my *rounds alluded to in* my last number. On entering an obscure

ourt about two o'clock in the morning, we heard a from a room in which there were lights. We were y the officer who accompanied us, that it was called l chamber, from the walls being covered with rude principally, as I recollect, of ships and portraits. In ere about eight beds, in each of which was a man ted candle over his head, and a pipe in his mouth, d contributing to the wit of the party. After talking for some time we left them to their mirth. These by profession beggars, and were the choice spirits of —no doubt as much exclusives as the most select ie west. It can only be in a neglected state of society can be so degraded.

SAYINGS.

ople are dreadfully shocked at anything like insolence. t affect me at all; but I have a horror of servility. often partakes of the nature of independence; the ys of that of meanness. I do not mind a man not is hat to me; but one that will not put it on, in spite i say, is a great annoyance. I do not dislike a little is ever an ingredient in the composition of agreeable- humility makes me shudder, as being a sort of reptile always afraid of treading upon; besides, like many es, it is very venomous at times. There is a sweet- nanner, which I have observed uniformly covers, both women, a bitter kernel. What I most depend upon slow, substantial, John Bullish civility.

i ever enjoyed marked popular favour for their own out of opposition to others. The English ladies, the war had the bad taste to place Bonaparte's bust uses, did it not out of admiration for him, but out those who were opposing him.

HORRORS OF WAR.

r from which the annexed extract is made came acci- o my hands. It is from an officer to his brother-in- ing shown it to a friend of mine, it appeared in ' newspaper, in 1830, with the following preface:— he following extract refers to an event of no very , yet there is something so characteristic in its mili- ess and *simplicity*, and so impressive in its powerful *ed description of the* horrors of war, that our readers *say, not think* their time wasted in perusing it."

"Camp near Bhurtpore, Feb. 7, 1826.

"The Jauts profess to neither give nor receive quarter, and the most horrible sight I ever saw was the following day of the storm: I went round the walls, and found five or six thousand of the garrison lying dead—the artillery-men under their guns which they had never thought of quitting—the sepoys strewed in every direction, so as to make it difficult to pass without treading on a body. A soldier's blood by this time is as cool as yours, Jack, and you may judge of my feelings by your own when I tell you that at each gateway there were five or six hundred carcasses, lying one upon another in all the attitudes of death you can imagine a human being to exhibit on such an occasion; and as in sudden death the countenance retains the expression of the last moments of feeling, you might read defiance, fear, resignation, and fury in the same assemblage. The expression of agony and pain was beyond description. These gallant soldiers wore a dress made like an Englishwoman's warm winter pelisse, of two pieces of coloured calico, and stuffed with raw cotton and quilted, which garment was intended to serve the double purpose of warmth and armour, as a sword would not cut through. In consequence, when our people came in close contact with them at those gateways where the enemy could retreat no further, their dress caught fire, and as hundreds fell one upon the other many were burnt both of the wounded and the dead. I was so horror-struck that I could have knelt down, resigned my commission, and forsworn war in all its circumstances; and I am not very squeamish either, for I have seen many horrible sights in my time, but none like this."

ADDRESS TO LABOURERS.

The following address to a number of pauperised labourers (taken from the Appendix to my pamphlet on Pauperism) was written with a view to particular application, but owing to circumstances was never made use of. It was intended for the commencement of an improvement of system. I insert it here principally for the purpose of inculcating what I conceive to be right notions into the minds of those who, with the best intentions, are apt to mislead the labouring classes, and to uphold them in courses most detrimental to their welfare.

I wish to talk to you a little about your condition, which would willingly help you to mend.

You ought to be better fed, better clothed, and better lodged. *Every labourer* in the land should be able to earn sufficient

wages to procure himself a constant supply of comfortable clothing and nourishing food; he ought to have the means of bringing up his children decently, and of teaching them what is suitable to their condition; he should be able to provide against the common accidents and sicknesses of life, and also to lay by a sufficient store to maintain his old age in comfort.

All this he should be able to do by his own industry. There are many things to be considered, and many things to be done, in order to bring about this change. Let us begin with considering parish relief, what it is, and what effect it produces. There is nothing which concerns you more. I dare say you think parish relief is something in addition to wages. You are mistaken—it is chiefly a part of wages, but given in a manner most hurtful to those who receive and those who pay. I will try to make this matter plain to you. Let us suppose there to be two parishes, each containing twenty farms and one hundred labourers, and suppose the labour of each man to cost the farmer 2*s.* a-day; but that in one parish the labourer only receives 1*s.* 6*d.*, the 6*d.* being kept back and put into a fund, to be paid to him upon certain conditions. Suppose, also, that in the other parish at the end of each week each man receives for each day he has worked his full wages of 2*s.*, and suppose that he has nothing farther to look to. You understand, as he does his work, he receives the whole of his wages of 2*s.* a-day; and upon his wages alone he is to depend in sickness and in health, whether he has work or whether he has none, and for the maintenance of his family, whether large or small, and in his old age he is to have nothing to look to but the savings of his youth. Let us see how it is likely he will conduct himself. As he has good wages he will be able to live well and to work hard;* now, as there is nothing so good for health as hard work with good living, he will seldom lose any time from sickness, or be at any expense for the doctor. As he will have no pay if he cannot get work, he will take care to keep a good character and satisfy his employer. As he will have no allowance for a large family, he will not marry till a reasonable time, and will most likely look out for a wife like himself, who can work hard and manage well. As he knows the comforts of his old age must depend entirely upon the prudence of his early years, he will constantly be laying by part of his wages; and as a steady man generally keeps his strength long, he will be able to save enough to spend his latter days in ease and independence. In such a parish is not this the way that people would generally go on?

* This was written in a *country* where living is very cheap and wages low.

LETTERS FROM THE CONTINENT.

Lerici, January 16, 182[illegible]

Yesterday we travelled on horseback all day over wild [illegible] barren mountains, the road often very steep and rugged; [illegible] where it would permit we generally went at full gallop. [illegible] changed horses at every post, and a man, meant for a postil[illegible] though perfectly unlike our idea of one, rode before us. [illegible] cattle and furniture were of the most curious description—rat[illegible] of a beggarly description, or rather, they beggar descriptio[illegible] however, the beasts get along and are much safer than they lo[illegible] A priest, and a lady riding astride, or rather sitting on the [illegible] of her horse with one foot on each side, as is the manner her[illegible] accompanied us part of the way. The felucca arrived this morning with our carriage; but because the captain had taken a passenger on board who was not mentioned in his papers, the council of health deliberated before it could be landed. You have no idea how strict they are on this coast, for fear of infection.

Florence, February 2nd.

I do not like Florence as a city so much as I expected; but the statues and paintings are above all praise. I idolize the Venus, and go to worship her almost every morning. There is an air of divinity about her, which did not break in upon me till after repeated contemplation, and which, I dare say, the many never discover at all, though they praise her as if they did. Pieced, restored, discoloured, what must she have been when fresh from the sculptor's chisel?—On Thursday we went to a grand ball, given by the Prince Borghese, Bonaparte's brother-in-law, on the opening of his palace, after a complete refitting. He is the richest man in Florence. All the best people here, both natives and foreigners, with many ladies from Sienna and Bologna, were present. The vestibule was filled with orange trees, so as to form a delicious grove for the company to pass through, and the staircase was lined with beautiful plants and flowers, amongst which was a profusion of the finest lilies of the valley I ever saw. There were sixteen rooms open, all newly and superbly decorated. The ball-room, which is large, lofty, and well proportioned, is lined, as far as is seen, with mirrors, partially concealed by pink and white silk hangings. The ceiling is newly painted with the triumph of Scipio. The whole was most brilliantly lighted, the music excellent, and the company in their best. The Englishmen were superior in appearance to the Englishwomen—the contrary as to the Florentines. The Italian *ladies dress beautifully*, especially the head. Indeed this is truly *the land of taste*, and I never saw such a display of it as the other

ght, in many particulars. Several of the Italian women were y fine-looking—two beautiful; one so much so, that she was stantly the centre of a circle of gazers, in which situation tom, I suppose, had made her perfectly, but becomingly, at ease. I preferred the other, from a nameless something in appearance, and I was glad to learn that, though of high rank great riches, her fame is as fair as her person—a very gular case here. I am happy to say my companion was the st elegant man in the room by much, and I think the most tleman-like dancer. The Italians do not appear to me to nce well, and, what surprised me, I observed several out of me.

Italian horses do not well understand English riding, and ny are the accidents in consequence. I was one of a party the her day in the Cascine, or Hyde Park, of Florence, when it s proposed to charge a ditch. The foremost horse fell, and in ing contrived to drive in with his forefoot the lower part of his rider's nose, so as in appearance utterly to annihilate it. He was horribly disfigured; and as he is a young and gay fellow, when he felt the full extent of the injury, he was naturally a good deal affected. He had all our sympathies. Two of us galloped off for medical assistance, and the rest put him into a carriage, which a Russian nobleman lent on the occasion. By the time the patient arrived, in our zeal we had collected five doctors, surgeons, and apothecaries, English and Italian, but happily little remained for them to do. During his melancholy progress, accompanied by one of the party, the sufferer, by an irresistible impulse, kept applying his hand to the part affected, till most unexpectedly, and precisely after the manner of the toy called Jack-in-the-box, the nose started into its proper place again, and at the same instant despair was converted into extravagant joy. This accident has had the effect of making us rather more careful hitherto, which may contribute to the safety of others, as well as our own. A few days since, in making a sharp turn quick, I was very near riding over the Grand Duke, who was walking with his family. Such things, which might be attended with unpleasant consequences to natives, are overlooked in the English; partly, I suppose, from consideration of our national character, and partly, no doubt, from motives of interest. I must give you another little anecdote of the hero of the nose. One day, when a party of us had sat at table till after midnight, he sallied forth alone, and "hot with the Tuscan grape." Apprehensive of the consequences, I *followed* him, and found him on one of the *bridges over the Arno, engaged* with a solitary Frenchman, with *whom he was insisting* upon having a boxing match. The *Frenchman, with the instinctive* horror of his nation of an

English fist, deprecated most earnestly any such proceeding. With much difficulty I induced my friend to go away, and I received for my successful interference a shake by the hand more expressive of gratitude than I ever experienced before.

There is a society here, called the Misericordia Society, of which I have heard the following account, but do not know if it is accurate. It is composed of men of the highest rank, whose business it is, in case of accident or sudden death, to assemble at the sound of a bell, and render what assistance may be necessary. That there may be no personal ostentation, they wear black masks. I met about a dozen of them the other day, bearing a dead body through the streets. They were all dressed in black dominos, and, as it rained, in very broad slouched hats. They never spoke, and relieved one another in carrying with great dexterity and quickness. Their step struck me as unusually majestic, probably from their dress, and the solemnity of their occupation. It was a very imposing sight. I am told that sometimes the Grand Duke himself goes out and assists.

It is very, very cold here—much colder than I ever felt it in England. The air is so thin, and the wind often so strong, that it seems literally to blow through one. The men constantly wear cloaks, ordinarily hanging open, but the moment they come upon the wind, they throw them over the left shoulder, and carefully cover their mouths. The houses are contrived with reference to hot weather, and are very comfortless to English feeling at this season. After dinner we often sit in our travelling cloaks, with napkins put upon our heads like judges' wigs, which is very efficacious. The streets are kept extremely clean, not, I apprehend, so much from a love of cleanliness, as from economy of manure to keep up the very high cultivation of the surrounding country.

Florence abounds with palaces of a severe and prison-like appearance, built for defence by her grandees in turbulent but highly interesting times—the very opposite of the peace, security, and dulness, which reign at present. Then all the faculties of the soul were called into action, and virtues and vices were both prominent. Now everything is decent in appearance through the watchfulness of the government; but the absence of all political interest necessarily reduces the moral standard to a low level—so that we may almost say here, with Hamlet,

> "What is a man,
> If his chief good, and market of his time
> Be but to sleep and feed? a beast, no more.
> Sure, he that made us with such large discourse,
> Looking before, and after, gave us not
> That capability and God-like reason
> To rust in us unus'd."

No. XI.—Wednesday, July 29, 1835.

OFFICE OF CORONER.

The longer my experience and contemplation of our ancient political institutions, the greater is my admiration of the wisdom of their original principles, and the more ardent my desire to see their complete adaptation to present circumstances. Amongst the offices derived from the common law, there is none more consonant with English principles, or which is calculated to be more efficient, than that of Coroner. He is elected by the freeholders, and acts only with the assistance of a jury. I think if the office were newly regulated, it would greatly promote the public welfare, and save a great deal of legislation, which can never produce equally beneficial results. The election at present is eminently exposed to the objection alluded to in the article on parochial government in my fourth number, namely, "that the relation between the electors and the elected is too slight to make the electors sufficiently careful in their choice." The coroner for a part of a county is elected by the freeholders of the whole, and consequently the majority, feeling no public interest in their votes, give them to serve private ends. This has led very much to the practice of making the office a provision for persons unsuccessful in their profession, and whom their friends spare no activity thus to disburthen themselves of. I do not say that it is by any means always so; but it certainly happens sufficiently often to degrade the office, and to give it a tone and influence below what its very important duties entitle it to. The number of coroners, within my recollection, of inferior capacity and discretion, has always been very great, and I believe solely from the reason above assigned. The inferiority of coroners has naturally led to a corresponding inferiority of juries, except in very particular cases: a defect which the more enlightened must feel it difficult to overcome, on account of the established practice. The frequently enormous and unnecessary expense of elections, too, must have tended to furnish a sort of justification for pecuniary laxity, quite inconsistent with impartial justice, and to which there are peculiarly strong temptations. The remedy for this defect in election is only to be found by confining the right of voting to the district over which the coroner is to preside, as lately contemplated, and by making each district of a reasonable extent. A higher class of coroners would no doubt produce a higher class of jurors, though the coroners do not select; but if *that should not be the result*, it might easily be accomplished by *other means.*

One circumstance, which renders the coroner's inquest m
less beneficial than it is capable of being, is the practice
imposing nominal or trifling fines, by way of deodands. T
practice, I apprehend, has arisen, in a great measure, from
deodand being payable to the King, or to his grantee, gene
the lord of the manor. Such application is too remote in
first case, and unsatisfactory in the second; and therefore I th
the rights of the Crown should be transferred, and those of i
viduals be purchased for the little they have become worth.
the fines were made payable to some public and local fund of
knowledged utility, the intention of imposing them, which is
the punishment and prevention of neglect, would not be fr
trated, as it now is. The intention and the application wo
both be manifestly for the public benefit.

Notwithstanding the defects which have crept into th
administration of the coroner's duties, I think, so far as cri
has been concerned, inquests have, for the most part, been tol
rably efficient; but that may be said to be almost the least im
portant part, inasmuch as the same investigation may be made
and often is, by justices of the peace. It is with reference to lo
of life by accidents, that a new practice is more particularly
required, and it is of more importance than perhaps at first sight
may appear. The great majority of fatal accidents, I believe,
would be found, if strictly investigated, to be the consequences,
directly or indirectly, of neglect, or of culpable disregard of the
interest of others, from parsimony, or some other selfish motive.
If, then, in all cases of accidental death, a searching inquiry were
entered into by a coroner of high character and great acuteness,
assisted by intelligent and respectable jurors, and fines were im-
posed in proportion to the degree of blame discovered, a great
improvement as to general safety and convenience must be the
consequence. For instance, if it were found that the death of a
labourer, by falling from a scaffold, might have been prevented
by a better construction, and a moderate fine were imposed, with
an intimation that any similar case would in future be probably
more severely treated, self-interest would soon produce the
required improvement in scaffolding. In the same manner,
adequate fines for death by the overturning of coaches, or by im-
proper driving, or from accidents in mines, or from any other
cause, would ensure those precautions which would be productive
of great additional security and convenience. By making severe
examples in cases of fatal accidents, the chances of accidents at
all would be materially diminished, and this I think could in no
way be so effectually accomplished as by the process of a
coroner's inquest. It is a prompt inquiry by those who have the

of judging, and the strongest inducements to do what

n a passage from Blackstone's Commentaries, show-
kind of officer it was originally intended the coroner

With the latter part of the passage, notwithstanding
ity of Sir Edward Coke, I cannot agree, as I am of
at it is expedient that those who serve the public
paid by the public.

coroner is chosen by all the freeholders in the county
by the policy of our ancient laws the sheriffs, and con-
of the peace, and all other officers were, who were
in matters that affected the liberty of the people.
urpose there is a writ at common law for the election
r, in which it is expressly commanded the sheriff to
a an one to be chosen as may be best qualified for the
d in order to effect this the more surely, it was enacted
tute of Westminster, (in the time of Edward I.,) that
awful and discreet knights should be chosen. But it
now sufficient if a man hath lands enough to be made
for the coroner ought to have an estate sufficient to
he dignity of his office, and answer any fines that may
on him for his misbehaviour; and if he hath not enough
, his fine shall be levied on the county, as the punish-
electing an insufficient officer. Now, indeed, through
ble neglect of gentlemen of property, this office has
red to fall into disrepute, and get into low and indigent
that, although formerly no coroners would condescend
for serving their country, and they were by the afore-
te of Westminster expressly forbidden to take a reward,
n of a great forfeiture to the king, yet for many years
have only desired to be chosen for the sake of their
s; being allowed fees for their attendance by the sta-
nry VII. c. i., which Sir Edward Coke complains of
though since his time those fees have been much

CHANGE IN COMMERCE.

by tradition the following particulars of the mode of
on the home trade by one of the principal merchants of
er, who was born at the commencement of the last
and who realized a sufficient fortune to keep a carriage
half a dozen were kept in the town by persons con-
ith business. He sent the manufactures of the place
nghamshire, Lincolnshire, Cambridgeshire, and the

intervening counties, and principally took in exchange feathers from Lincolnshire, and malt from Cambridgeshire and Nottinghamshire. All his commodities were conveyed on pack-horses and he was from home the greater part of every year, performing his journeys entirely on horseback. His balances were received in guineas, and were carried with him in his saddle-bags. He was exposed to the vicissitudes of the weather, to great labour and fatigue, and to constant danger. In Lincolnshire he travelled chiefly along bridleways through fields, where frequent gibbets warned him of his perils, and where flocks of wild fowl continually darkened the air. Business carried on in this manner required a combination of personal attention, courage, and physical strength, not to be hoped for in a deputy; and a merchant then led a much more severe and irksome life than a bagman afterwards, and still more than a traveller of the present day. Competition could but be small; but the returns from capital were not so high in reality as in appearance, because the wages of labour ought to be deducted, and probably the same exertion now would produce from the same beginnings ten times the fortune. The improvements in the mode of carrying on commerce, and its increase, may be attributed in a great degree to the increased facility of communication, and the difference between the times I have alluded to, and the present, is nearly as great as that between a pack-horse and a steam-carriage. What will be the progress fifty years hence defies calculation. I lately heard a striking instance of the advantages of steam in towing vessels. An Indiaman used sometimes to lie at Blackwall six weeks before she could get to Gravesend, because she had to wait for the combination of spring tides and a favourable wind. Now the same sized vessel could get down with certainty in three hours.

Before I conclude this article, I will relate, that in the earlier days of the merchant above mentioned, the wine-merchant who supplied Manchester resided at Preston, then always called Proud Preston, because exclusively inhabited by gentry. The wine was carried on horses, and a gallon was considered a large order. Men in business confined themselves generally to punch and ale, using wine only as a medicine, or on very extraordinary occasions; so that a considerable tradesman somewhat injured his credit amongst his neighbours, by being so extravagant as to send to a tavern for wine even to entertain a London customer. Before Preston itself existed, in the time of the Romans, the only port in Lancashire was a few miles higher up the river Ribble, and was called Rerigonium, of which there is now scarcely any, or no trace. If I rightly recollect my reading, the

exports to Rome consisted of willow baskets, bull-dogs, and s. Rerigonium was the Liverpool of the present day.

ACQUAINTANCE.

Many people give themselves great uneasiness respecting the tment they meet with from acquaintance; and that which uld be a source of pleasure, is rather one of continual mortiion and disappointment. This arises from a want of reflec-, or want of knowledge of the world, or from not taking s to strike a balance, or not knowing how to do it. The ngest, and at the same time, the rarest reason for acquaint-e, is sympathy of disposition, and that operates under all umstances. Other reasons are merely accidental, and it uires judgment and temper to understand their force; as they om equally affect both parties, and, consequently, one party very apt, on any change taking place, to feel aggrieved. cidental reasons for acquaintance, are neighbourhood, equality station or fortune, similarity of trade, profession, or pursuit, connecting link of a third person, a common interest on e particular occasion, temporary residence, and others not cessary to be enumerated. When a change takes place with pect to one party, and that party either is the superior, or, by change, obtains any advantage of position, it is difficult, expt amongst the very reasonable, to regulate future intercourse. ere is danger of too much being expected on one side, and o little, either from apprehension or disinclination, being corded on the other. For instance, if two people are acainted from living in the same neighbourhood, and one quits r a better, the other will probably, without sufficiently advertg to circumstances, fancy neglect; if they both quitted for a tter, the balance would adjust itself, and their intercourse ould continue, cease, or be weakened, according to mutual nvenience. The same may be said of equality of station or rtune. Similarity of trade, profession, or pursuit, are great uses of acquaintance; but, being subject to change, the interurse arising from them is liable, in like manner, to change. 'eople are acquainted because they are merchants, lawyers, eologists, or fox-hunters, and their acquaintance varies with heir occupation. New pursuits bring new connexions, and lmost necessarily weaken the old ones. Acquaintance arising rom the connecting link of a third person, may very often be easonably discontinued by the link being broken, though the *nferior party may not be reasonable* enough to admit it. A *mmon interest on some particular* occasion, as on an election,

causes acquaintance, which it is frequently a matter of some difficulty to arrange after the occasion is over. That arising from temporary residence is the most subject to produce dissatisfaction in its continuance under altered circumstances; as, to put one of the strongest cases, if a person, distinguished or sought after in London, visits some remote part of the country, where society is scarce, and the means of hospitality abundant, the mode of return is not very easy, from a want of knowledge of the world on one side, and an apprehension of annoyance on the other. The truth is, the society of the stranger ought to be considered as balancing, or nearly so, the cordiality of his reception; but his fear that it will not be so, prevents him from being commonly civil when he meets his entertainers on his own ground, and bitter are the mortifications in consequence. I could enlarge upon these instances, or add to them, but I think they are sufficient for illustration; and my purpose is, to turn the attention of those of my readers, who have been sufferers, to the subject, in order that they may revolve in their minds how much of what they have attributed to want of consideration, or to slight, has been the almost necessary result of circumstances, and I hope that in consequence they may be able to enjoy the advantages of acquaintance without any painful drawbacks. I will conclude with an anecdote in point, but which I do not recommend for imitation. A distinguished ornament of London society, about half a century since, being at Bath, was accustomed to converse familiarly with a sort of small gentleman, who frequented the same bookseller's shop. Some time after his return to town, he was accosted in St. James's Street by his watering-place acquaintance. "I beg your pardon, sir," he replied, "but really I do not recollect to have seen you before." "Oh yes, you saw me at Bath." "I shall be most happy to see you at *Bath* again."

ADDRESS TO LABOURERS—(*continued.*)

Now let us return to the other parish, where the labourer receives for his wages only 1*s.* 6*d.* a-day of his 2*s.*, and where the 6*d.* is put into a fund, and suppose the conditions upon which he is to receive anything from the fund to be, 1st, He must not have saved anything for himself, or if he has, he must have spent it all before he can have any claim; 2ndly, He must be unable to get work; or he must be unable to perform it from sickness, accident, or old age; or thirdly, He must have a larger family than he can possibly keep upon his slender wages. How will a *man live then?* He will begin by saying, what is the use of my *saving?*—besides, how can I save out of 1*s.* 6*d.* a-day? So if the

more by any chance he will spend it all, because he has
n up all thoughts of saving. As he knows that if he cannot
work the fund must keep him, he will not so much mind
ng a constant place, or giving satisfaction in any place. As
st he is young he does not see much cause why he should be
dy, having the fund to look to he will take care of himself;
as he knows that he can manage to keep a small family
how or other, and that if he has a large one he shall have
, he will marry without thought, and perhaps repent as soon
e is married. Then he must work hard and live poorly;
ness comes upon himself and his family; he applies to the
d and gets his pittance. Having once begun he is ever after
triving how to keep on, by throwing himself out of work,
tending to be ill, or wasting his means. His claims are
puted; he goes backward and forward, loses his time, drinks
vexation, and is a ruined man to the end of his life. His
mple ruins his children, who follow the same course of
providence, marry without thought, and spend their whole
es in misery. This course makes people increase faster than
y are wanted; less money is paid in wages, and more into the
d, and things grow worse and worse. The few who are
clined to be industrious and saving are discouraged, and at last
d it impossible. Their wages are taken from them and given to
e worthless, and they see they have no chance of getting any
rt back but by doing as others do. And is not parish relief
st this? Not money, as you supposed, all taken out of the
ckets of the rich to be given to the poor, but, in a great
easure, a tax upon the wages of the labouring classes them-
lves, of which the most undeserving get the most, and the very
eritorious get nothing at all, and of which a great deal is spent
law, or wasted in mismanagement. I am sure that in many
arishes the occupiers of the land could better afford to give
ne-third more wages to good workmen than to pay their poor's-
tes; and that here 12*s.* a-week for daily labour to steady
bourers would be cheaper to the farmers than 9*s.* in the present
ate of things. Now, I will put it to you—Would it be better
start in life with 12*s.* a-week, and manage your own concerns,
r have 3*s.* a-week kept back to be given to you only if you fall
nto want, and if you have any luck in life, never to be given to
ou at all? A hale man, who takes care of himself, may well
arn full wages for forty years of his time. Now, 3*s.* a-week for
rty years amounts to 312*l.*, which large sum the Poor Laws
ke from the man who honestly earns it and give to the overseer
—*to distribute to whom?* To the idle and improvident, to
stitute children, or to those who are sick, or infirm, or old, or

who are unable to get work, or who have large families. you will say, are destitute children, are the sick, the infir old, or those who cannot get work, or who have more ch than they can keep—are all these to be left without assist Certainly not; there they are, and as long as they are there be assisted: but I tell you it is the poor-laws, it is ha parish to look to that makes destitute children, by makin provident parents. It is the same cause that makes the gr part of sickness and infirmity in a class of men who, of all c might be most easily strong and healthy—I mean fa labourers. It is the want of steadiness on the one hand, an want of means on the other, both produced by the poor-law is to these causes that we may trace almost all the sickness infirmity which unfortunately are so common amongst you. is to the poor-laws that we may attribute so many labou without work, and such large families without sufficient provi Improvident marriages are the cause of both these evils, and poor-laws are decidedly the chief cause of improvident marria In other countries there are other causes which produce th bad effects; but in England, which possesses so many advanta it is to the poor-laws almost alone that we may attribute t evils of pauperism. I do not mean to say, that with the b plan and the best management, there would not be particula cases of distress; now and then a destitute child—an individua reduced to poverty by long sickness or unexpected infirmity—an extreme old age, not sufficiently provided for—a partial scarcity of work, or a family larger than common prudence could maintain. Such accidents must happen more or less frequently; but where the generality were well provided for, what would a few instances the other way signify!—Is there not private charity enough?—Would not you yourselves, if you were well off, be willing to contribute to the assistance of the few unfortunate persons about you?—I am sure you would: *I am sure there would be no need of laws to provide for distress, if there were no laws to produce it.* Now, do not forget that the poor's-rates are a tax upon your wages, of which the most hard-working and prudent pay the most and receive the least; and the most idle and spendthrift pay the least and receive the most.

If any of you still think that the poor's-rates are not principally raised out of your wages I will explain it to you in another way. Suppose two farmers to hire five labourers each—and suppose one of the farmers to say to his labourers, "I shall only pay you wages when you work, and you must take care of your money, *and provide for* yourselves." And suppose the other farmer to say, "*I will allow* you pay when I have no work for you, or

you are sick, or old, or if you have large families." Would e pay lower wages than the farmer who only paid according e work done?—Just so it is in parishes; the farmers are ed by law to pay those who cannot work; and so they are ed to give less wages to those who can. I do not mean to hat all the money which is paid in poor's-rates would be in wages, if there were no poor's-rates; but a great part of uld; perhaps all that is now paid to the poor; and the rest, as the expenses of the overseers and law expenses, would in in the pockets of the farmers and the landlords; besides h, steady labourers, well paid, would do more work, and do etter, and be altogether better servants. If for the last nty years what has been paid in poor's-rates in this parish had paid in wages, and the labourers had been as careful as they ht to have been, the old would now be living comfortably on r own savings, instead of being dependent on the parish; e who have larger families than they can keep would have t likely waited a little before they had married, and there ld be less sickness, and less infirmity. The best part of *Ol.* a-year which is paid in poor's-rates would be paid in es; the farmer would be better served, and the labourer er off; but remember, that to bring about this change depends n yourselves. High wages would bring ruin upon the farmers, ss the labourers were prudent; they cannot now pay you n you work, as if they were not obliged to keep you when you not work; but it would be better for them and better for , if there were no such laws as the poor-laws, and the sooner y can be done without the better for all parties.

LETTERS FROM THE CONTINENT.

Florence, June 2, 1822.

We returned from Rome May 30th. The weather is unusually . Everything is in florid beauty. This country, which is ter governed than any other part of ill-fated Italy, is cultivated ry inch, and now presents one brilliant green. The corn ws in fields planted with figs, mulberries, and vines—the latter t delicately fragrant; though, in general, I do not think the rers are quite so sweet as with us, but of brighter colours. coming from Rome we passed through a wild and mountainous rict near Radicofani, large tracts of which were entirely ered with high broom, loaded with flowers as thickly as any nch *of laburnum you ever saw.* The flowers are larger, and *more golden hue than* ours, and, when waved by the wind, *heightened by a glowing* Italian sky, they presented a softer

richer scene than I could have conceived. The scene was too delightful. By the way, if you wish to spend winter comfortably, you cannot do better than stay in England. If you wish to enjoy spring, come to fair Italy. We think of being in Paris by September. Nothing like Paris after all for a residence abroad. You may thank your stars you have lived there.

We are obliged here to sit down always to two courses of five dishes each, besides soup. Our only resource is now and then to order one dish by way of luncheon, and to pretend to dine out. I objected at first to the mode of dinner; but the only answer I could ever get was, "It is the same price." Foreigners, at least of the lower order, have somewhat a propensity to attribute base motives on all occasions. Mine was always supposed to be parsimony. If you refuse to ascend a tower, or to cross a bridge, they assure you there is no danger, and beg you not to be afraid. When at Rome, my companion made a shooting excursion of a few days to Ostia; in the mean time I was obliged to submit to the two courses, four wax lights, and two attendants—one on each side, with a plate ready, rivalling each other in zeal to change mine, often before I had half done, pushing each dish at me in its turn, and supposing, if I did not eat of it, it was from dislike. Thus they made me as great a slave as themselves. In answer to your inquiry, the style of beauty at Prince Borghese's ball was beautiful foreheads and eyebrows, dark eyes, good teeth, and clear complexions, rather dark. The handsomest women were from Sienna. At Rome the women are good-looking; at Naples not—but give me English beauty ten times over. The party at the Countess of Albany's (the Pretender's widow) was not so dull as I expected. She has no remains of beauty, but has a very long face, with, I think, a cast in her eyes. She does not appear to me to have been ever either beautiful or interesting, and I suspect much of what Alfieri says of her to be fiction. Her party was well managed. She sits in state, and the ladies in two or three rows round the room. The gentlemen walk about, and in the ante-room you may talk at your ease. Ices and lemonade were handed round, and there was a handsome tea-service on a table in the middle of the room, at which the company helped themselves very conveniently. She is of the German house of Stolberg, and has a pension from our Government of 1500*l.* or 2000*l.* a-year, which, I believe, is all, or nearly all she has. The Grand Duke has just passed, as is his daily custom, on his way to the Cascine, with his two carriages and six, all thoroughly appointed. But in this country they never can avoid something shabby; for, after followed a carriage and a pair of *untrimmed horses*, with one dirty footman out of livery, and here

they far excel the Romans and Neapolitans in approach to English propriety. I have seen the King of Naples driving with rope harness. We stayed at the Cascine till nine o'clock—a delicious evening. Many people were there, and very respectable all. They put me in mind of England—no soldiers, as at Naples. After dark the moon shone beautifully through the trees, and thousands of fire-flies sparkled under them, with the air as soft as balm. Thence we went to the fashionable café to eat ice; it was full of people inside and out, sitting on benches. But oh, how inferior to the Boulevards at Paris! On one of the bridges the people sit till late, without hats, on seats brought out for the occasion. The delights of the climate seem to suffice without any other aids.

June 3.

I wrote you a long letter yesterday, and now proceed to fill up the chasms in my travels. Between Montargis and Lyons we passed through some very fine country, especially on the Loire and the Allier. Though it was the middle of December, I have seen nothing brighter even in this bright country, at this bright season, than the two days between Cône and St. Simphorien, which Arthur Young, I found from his works at Naples, calls the finest climate in France, or perhaps in Europe. The road down the Rhone is interesting. The ruins at Nismes are very fine, and I think, generally, that the ruins in the south of France are, with some exceptions, better worth seeing than those of Italy. There may be enumerated the beautiful triumphal arch at Orange, the amphitheatre and maison carrée at Nismes, the mausoleum and triumphal arch at St. Remi, and last and greatest, the Pont du Gard, some miles from Nismes, which is an aqueduct consisting of three ranges of arches one upon another, over a wide bed of a river and part of a valley. It is nearly perfect, very massive, and comes upon you suddenly, in a wild and desolate country, without a visible habitation, and surrounded by rocks covered with evergreens. It struck us more than any Italian antiquity we saw, the Coliseum not excepted, nor the temples at Pæstum. It is out of the regular road, and I had never heard of it before I saw it. I did not see the ruins at Arles. The walls of Avignon are the most beautiful I have met with, and the ancient palace of the Popes is an imposing pile, now degraded into a barrack and prison. We made a day's expedition to the fountain of Vaucluse in a vile machine without springs, over a viler road, but were recompensed. The fountain is a basin of considerable extent, of clear blue water, very deep, situated at the base of a very high overhanging rock, with one *wild fig-tree shooting out just* above the water. On one side

stands aloft a ruined château, said to have been Petrarch's; and on the other a rugged mountain, with here and there a tree. The rocks have more of a dreary, weather-worn appearance than any I have seen. The water flows from the basin down a steepish bed of broken rocks; and conceive, in the middle of the stream, a gingerbread column painted and gilt, erected by the loyal prefect of the department to Louis XVIII.! In parts of Dauphiny the ground is covered entirely with flint, and looks as barren as the barrenest rock; yet you see growing there almonds, peaches, olives, mulberries, figs, and walnuts. Whoever wants to have an idea of the resources of France should visit the south; it is a fine country. I think they are wrong who call it uninteresting. It is on so much larger a scale than England that the interesting parts are less conspicuous, but still they exist; and the climate heightens them considerably. The fishermen at Marseilles came originally from Spain, and they live by themselves. They have the darkest complexions and the most expressive countenances I have seen, not excepting the Neapolitan fishermen, who, in point of beauty of limbs, excel all other men I ever met with.

No. XII.—Wednesday, August 5, 1835.

HAND-LOOM WEAVERS.

I give the following extract from the Report of the Committee of the House of Commons on the state of Hand-loom Weaving, by way of illustration of many of my observations throughout my numbers, and for the purpose of instilling into the minds of my readers what I conceive to be right conclusions on a subject of deep importance—that is, the well-being of the labouring classes.

"Your Committee cannot help observing that they found in this evidence the proof of the necessity for actual personal observation and inspection, in order to come at the truth of the condition of the working classes; for that, Mr. Makin, although living in the midst of these people, and himself engaged in the trade, expresses himself as one who had been incredulous as to the state of the hand-loom weavers, until he had looked narrowly into their affairs, and as one who was startled at what he found to be the fact. Your Committee dwell upon this, because it shows beyond a question that the data on which assertions of prosperity are commonly founded are erroneous, and that actual survey and inspection are necessary in establishing the truth. *Further,* your Committee found, that as to clothing the hand-

[redacted]n weavers of Bolton are at the lowest ebb; in detailing [redacted]ich, Mr. Makin says, 'I cannot recollect any instance but [redacted] where any weaver of mine has bought a new jacket for many [redacted]rs, and I am only sorry I did not bring one or two jackets to [redacted] the Committee see the average state in which they are [redacted]thed; that as to bedding they have scarcely any, and of other [redacted]rniture less; that they are generally without chairs, having [redacted]thing but two or three stools to sit on, and that sometimes [redacted]y have nothing but a stool, or chair, or a tea-chest; that [redacted]ir rents are generally in arrear, and that they are obliged to [redacted]rrow of their masters to pay them; that to such courses has [redacted] destitution driven them, that they are much in the habit of [redacted]bezzling the materials given out to them to weave, so much [redacted], indeed, that the dealing in embezzled warp and weft has [redacted]come a trade exceeding all calculation, there being houses for [redacted]ceiving and paying for the goods so embezzled, and that there [redacted] manufacturers of considerable means who deal with these [redacted]ceiving houses, and who manufacture and sell the goods so [redacted]ught to an extent which influences the market, causing a reduction, first, in the market price of goods, and next in the weavers' wages.' Your Committee, shocked at hearing this detail of dishonest practices, involving the character of a large part of a large community, were still more shocked at the thought that the characters of others, beyond the temptations of want, were also involved. As a corollary to this, your Committee found that the due and usual attendance at divine worship is generally neglected; that this arose from shame, in the first instance, at appearing at church in rags; that the writings of Carlile and Taylor have obtained a greater spread; and that the witness had seen companies of men applauding those who have argued against the existence of a God. But your Committee cannot in justice close their observations on these statements without the accompanying remark, that the witness attributes this awful state of things to no innate vices and infidelity of the people themselves, but solely to that recklessness which originates in want and despair."

With respect to the first remark in the extract as to "the necessity for actual personal observation and inspection, in order to come at the truth of the condition of the working classes," and the circumstance of a person living in the midst of a population, and himself engaged in their trade, being completely ignorant of their state, I have said in the article on 'Poor Laws in Ireland,' in *my eighth number*, "the generality of the world *has very little idea of the state* of the lowest parts of it, even in *its immediate vicinity, as I had* proof in the ignorance of the

respectable inhabitants of Whitechapel of what was existing around them; and this is one of the strongest arguments in my mind in favour of organized and vigilant parish government, because such evils as I have described have only to be brought frequently before men's eyes to be made to disappear." I will now add, that there is no other way of making them disappear. I dissent from the conclusion the Committee and Mr. Makin seem to come to, that the actual state of the people described is a state unavoidable on their parts. I believe it to be the consequence of want of prudence and want of energy; besides that, no doubt, it was made to appear by the people themselves much worse than it really was. When an end is to be gained by appearing poor it is very easy to do so. The pride of appearing decent soon gives way to policy, and it by no means follows that because jackets had ceased to be purchased, it was from universal inability. If weavers with families could not afford new jackets those without could; but then it would be unpopular to wear them. The same reasoning applies to the want of furniture: when it is expedient to lower the standard of comfort, articles of comfort are sacrificed whether there is necessity or not. In the article on 'Poor Laws in Ireland,' I have given a parallel description of Mr. Makin's of an absence of furniture, not from poverty but from policy. Wherever an excuse can be found for not paying rents, rents will not be paid, especially where landlords join in upholding their tenants in asking for aid and protection; it is a species of collusion to help one another at the expense of others. This course was pursued over and over again by the Spitalfields weavers and their abettors, till the truth having been found out we hear no more complaints, though many of the causes formerly alleged no doubt still exist, and rivalry much more than ever. I am in possession of a few curious facts respecting the Spitalfields supposed distresses. As to the assumption that destitution from low wages has driven the weavers to a habit of embezzling the materials given out to them to weave, I have to remark that in the year 1817, when I commenced my inquiries into the habits of the weavers in one of the townships of the parish of Manchester, I learned that embezzlement had there been a habit long before the invention of power-looms, or the consequent fall of wages, and that sometimes it had increased to such a pitch as to make the masters resolve not to give out any materials at all in the place, whereby every loom was at a stand. By degrees employment was again given, and by degrees the same abuse recurred. During the want of work the poor's rates were the never-failing resource, and in this, as in many other instances, furnished a constant encourage-

ment to moral debasement; though the truth might never come to the ears of those who lived in the midst of these malpractices. Embezzlement of silk by the Spitalfields weavers was long since made the subject of an Act of Parliament, and is punishable summarily with great severity. The Committee speak of the practice as if it were new, and they and Mr. Makin attribute it without hesitation to poverty, consequent upon the present state of hand-loom weaving. Here I beg my reader's attention to this fact, that during six years and a half that I have sat, I may say without intermission, as a magistrate, I have watched very narrowly, and I have not discovered one single case of crime committed from poverty, in the sense the word is commonly used. It is the excuse constantly alleged and often received, and, according to mere appearance, reasonably received; but I have no hesitation in saying that poverty, properly so called, does not produce crime, but that it is produced by a love of indulgence without sufficient industry to command the means of honestly gratifying it. It is true in hard times there is often an increase of crime, because more industry is required; but still it is to gratify indulgence, and not to supply necessity. Even where the necessities of life, such as bacon, cheese, potatoes, &c., are purloined by apparently poor women, who frequent provision-shops at the times when business is at the height, the thefts are all committed, as far as my experience goes, by a regular class of performers, who calculate upon not being detected, or, if detected, upon being let off. Sometimes petty thefts are committed in order to purchase gin, sometimes to supply those articles which should have been purchased with the money spent in gin; but indulgence is ever the moving cause. I mention these particulars, because the quantity of misplaced compassion shown for petty delinquencies is the greatest encouragement to their commission. I confess I could not help being surprised at the Committee's simplicity in being so much shocked at hearing that manufacturers of considerable means were found to purchase embezzled materials, and that they should look upon it as a new practice, at least to its present extent. I am afraid it is far from new, and that some large fortunes, both in the silk and cotton trade, have been accumulated by that and other practices not less dishonourable.

I cannot think that the neglect of divine worship is a corollary to the state of the weavers described by Mr. Makin; for I believe it has always been too much the case with that class; at least, wherever I have seen them it has been so, and I should rather say, their *condition is* a corollary to their neglect of divine *worship. That blasphemous* writings and speeches should, in

their neglected state, meet with some attention, is not to
wondered at; because, as the mind cannot lie altogether sta
if pains are not taken to sow good seed, weeds will take r
and it was this consideration that induced me to address
letter to the Bishop of London on the observance of the Sab
which is inserted in my fourth number. I am convinced
without some such plan the spiritual wants of the many
never be supplied, and that till they are, it is in vain to ex
their temporal good discipline. With Mr. Makin, I attrib
the state he describes to no innate vices and infidelity of
people; but I cannot agree with him, that it is solely owing
a recklessness originating in want and despair, because I see
exist in the same degree where there is neither want nor despa
My opinion I have stated in the article on government in
second number in the following words: "In my observation
even the worst part of mankind, I see so great an aptitude for
the right path, and so little aberration, considering the quantity
of neglect, that I feel confident an adequate enforcement of
the real English principles of government, combined with our
advanced state of civilization, would produce moral results as
unthought of and as incalculable as have been the physical re-
sults from the application of steam." In the year 1817, I
endeavoured to dissuade the weavers in my then neighbourhood
from bringing up their children to their own calling, being con-
vinced that power-looms would eventually supersede hand-looms;
and though I have no doubt but that there are great exaggera-
tions of the difficulties which the present race have to contend
with, yet it must be supposed they are in a state far from desir-
able. But what effect could any bolstering up the trade have,
unless to keep those employed in it in a lingering state, necessa-
rily growing worse and worse? False hopes only weaken that
elasticity of human nature which can extricate men from far
greater difficulties than any produced by the gradual change
arising from improvements in machinery; and if the weaver
who are now suffering, were only convinced that nothing can b
done for them in the way they ask, they would soon exhibit
very different tone from that which they will think it thei
policy, as long as ignorance of sound principles, motives of self
interest, or a love of popularity can find them supporters. Thei
real friends must pursue a very different course if they intend t
serve them.

THE ART OF ATTAINING HIGH HEALTH—*(continued.)*

It requires a great deal of attention, and when living in the world, a great deal of resolution, to observe a proper diet; and there is only a knowledge of its powerful effect both upon body and mind that is likely to induce sufficient care. When taking meals alone, it is most easy to regulate them; but I believe meals were meant to be social, and that a little irregularity in agreeable company is better than the best observance in solitude. They who can unite the advantages of the two states are sure to enjoy the easiest digestion. In diet, as in most of our habits, we are apt to be content with too low a standard, instead of continually striving to approach the highest point of improvement; and certainly no study can be more interesting in its progress, or more important in its effects. Eating and drinking, reasonably used, are not only extremely pleasant in act, but in their consequences; and a healthy appetite, duly ministered to, would be a source of constant enjoyment without alloy. As we must take nourishment, it appears to me wise to draw as much gratification from it as possible. Epicurism has rather an ill name, but I think very undeservedly, if it does not lead to gluttony, or occupy too great a share of attention. A dainty meal is something pleasant to look forward to, and the expectation of it gives a wholesome edge to the appetite, and makes business be despatched with alacrity. Let any of my readers call to mind their anticipations in journeying towards a bespoken repast at a favourite inn, and that will put them in the way of appreciating the value of the journey through life of daily anticipations of satisfactory cheer. To come to particulars: and first of breakfast.—As to this meal, much depends upon constitution and manner of life. Those who are weakly, and those who do not take much exercise, will do well to be rather abstemious at breakfast, lest they anticipate digestion. Those who take exercise before breakfast and rest after, may safely give themselves more latitude than they who observe an opposite course. Moderation in all cases is the safest. I have often remarked, that people who make it their boast that they always eat a hearty breakfast are rather of a full than a healthy habit; and I should not think, as a rule, that the practice is favourable to long life. As digestion is liable to be deranged by the various occupations of the morning, it is expedient to be careful both as to quality and quantity of food. To that end, I hold it desirable to avoid much liquid, the fat or skin of meat, much crumb of untoasted *bread, especially newly-baked* bread, all spongy substances, and *whatever has a tendency* to create thirst. Coffee, unless in a

small quantity and diluted with milk, is rather heating: tea, before exercise, or in travelling, I think preferable. In my own case, I find it best to adhere to one moderate-sized cup of liquid, whether tea, coffee, or cocoa. I prefer brown bread toasted to any other preparation of flour, and if any addition is wanted, I recommend only one on the same occasion, such as eggs, a little meat, bacon, broiled fish, watercresses, or fruit. Variety, I think good, but not on the same day, especially as it makes it more difficult to measure the appetite. If anything is required between breakfast and dinner, something simple and in moderation should by all means be taken, as disappointing the appetite, I believe, is much more prejudicial than is generally supposed. Bread and fruit I find very grateful in the middle of the day, and if meat is taken, good table beer, I think, is the most refreshing beverage, or where that is not liked, wine and water. As to dinner, I am of opinion that the consideration of that important meal may most conveniently be referred to my article on the art of dining, which I shall probably enter upon in my next number.

NATIONAL CHARACTERISTICS.

It has been well said by I know not whom, that an Englishman is never happy, but when he is miserable; that a Scotchman is never at home, but when he is abroad; that an Irishman is never at peace, but when he is at war.

EXTRAVAGANCE AND ECONOMY.

When a spendthrift sees his error he generally becomes a miser. Few indeed are the instances where extravagance is converted into a well-ordered generous expenditure; and it is with nations as with individuals. When the war was commenced with revolutionary France, it was supposed by its advocates that it would be terminated in six weeks. Upon that supposition, calculation of course was not worth attending to, and though the contest was continued with a short interval for twenty years, the spirit of profusion with which it was begun never abated. I shall not enter into any detail of the many reasons which induced the rulers of the day to think only of spending as much money as could by possibility be raised. They did, in fact, pursue that course, and when the struggle was over, great national exhaustion succeeded, made far greater and of much longer duration by those who thought it their policy unceasingly to exaggerate our difficulties; for the consequence was, each interest affected was *taught to look* to the State for relief, instead of to their own

ies and prudence, which would long since have brought completely through; but then that would not have served purposes, in comparison with which, in the eyes of politi- the national welfare is as nothing. I recollect that soon after nclusion of the war, when all sense of danger was over, hilst the applications of the tax-gatherer were undiminished, general desire for a more economical system was rising d it must have become irresistible, but for the hasty, selfish edings of demagogues and crude reformers, who created , and thereby diverted public attention to the public safety. k it was on occasion of a foolish meeting at Manchester, l the Blanketteer Meeting, that ten thousand men were d to the army. I have already, in my eighth number, shortly essed my opinion against mob assemblies, called by many y-valves, and often supposed to be the guardians of liberty, according to my view, the most efficient friends of abuses in rnment. I intend on some future occasion to take up the ject more at length. To return—the obstinate and ill-judged stance of the party in power to all retrenchment, caused it to forced upon them, on principles and in a tone quite below the racter and the interests of a great nation, which tone and inciples, if they remain in their present force, must of neces- y destroy public spirit, and create, with individual wealth per- s, individual selfishness, baseness, and corruption. During the war, the tone of the government was that of energy and ex- travagance, and that of the governed became the same. A cor- responding effect must be expected now; and would take place also, if the nation's affairs were conducted with spirit and gene- rosity. A minimum in expenditure will produce a minimum in other things of more consequence; and in elevation of thought, we seem to be on the road to merit the appellation which has been bestowed upon us, of a nation of shopkeepers, and for the benefit of what class the change would be, I am utterly at a loss to discover. I will conclude my observations with an extract from Burke, who did not forget the statesman in the reformer, and I beg my reader's attention to his description of Parsimony, as being particularly applicable to some of the retrenchers of the present day.

"When a cold penury blasts the abilities of a nation, and stunts the growth of its active energies, the ill is beyond all calculation. Mere parsimony is not economy. Expense, and great expense, may be an essential part in true economy. Economy is a distributive *virtue, and consists,* not in saving, but in selection. *Parsimony requires no providence,* no sagacity, no powers of *combination, no comparison,* no judgment. Mere instinct, and

that not an instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views. It demands a discriminating judgment, and a firm, sagacious mind. It shuts one door to impudent importunity, only to open another, and a wider, to unpresuming merit. If none but meritorious service or real talent were to be rewarded, this nation has not wanted, and this nation will not want, the means of rewarding all the service it ever will receive, and encouraging all the merit it ever will produce. No State, since the foundation of society, has been impoverished by that species of profusion." Burke might have gone much further, and have said that any State which should indulge in such species of profusion, would be incalculably enriched by it, both pecuniarily and morally.

LETTERS FROM THE CONTINENT.

Florence, June 7, 1822.

I shall now go back to our first arrival at Rome, which was on the 12th of February. As is generally observed, Rome disappoints you at first, improves as you know it, and ends in being the most interesting of places. The Campagna too, or country round it, which strikes travellers, merely passing along the high road, as the most desolate of districts, becomes by acquaintance highly interesting—at least I found it so, by dint of walks of from two to three hours before breakfast, and of still longer rides in the evening. The best view is from the tomb of Cecilia Metella, on the side farthest from the road, where most visitants never go. You see there, from an eminence, the walls and domes of the city, the three ranges of aqueducts, stretching for miles and miles towards the mountains, with one exception, in various stages of mutilation, and partly covered with thick ivy and wild shrubs, ruined tombs, temples and fortifications, and dark and lofty pines scattered over a desolate plain, or what looks like a plain in comparison with the Apennines and the Alban mountain, which bound it. When the lights are favourable, it is a most imposing scene; I think all scenery, in which ruins are a feature, appears to the greatest advantage by a fading light. There is another fine point of view from near Albano, looking down towards Rome, along the old Appian Way, which is a straight line of about fifteen miles, bordered on each side the whole distance with ruined tombs—some of them turned into habitations for the wretched peasantry. If Sterne was so far, I should think this view suggested to him that beautiful passage, "To die is the great debt due unto nature—tombs and monuments, which should perpetuate our memories, pay it themselves,

and the proudest pyramid of them all, which wealth or science has erected, has lost its apex, and stands obtruncated in the traveller's horizon." Along the whole of the Appian Way, which reaches considerably more than a hundred miles, the ruins of once magnificent tombs are to be seen in greater or less profusion. In a columbarium, or receptacle for the ashes of the dead, discovered near Rome whilst we were there, were found all the vases or urns, containing burnt bones, arranged as in a sort of pigeon-house, from whence the name. There are several epitaphs, but the prettiest is one from a mother to her son, who died, I think, at twenty-three. It is in the orginal, "Quod tu mihi facere debebas, ego tibi facio, mater pia;" which, literally translated, signifies, What you owed to do for me, I, your affectionate mother, do for you. It will bring to your mind Burke's passage on his son:—"I live in an inverted order—they, who should have been to me as posterity, are in the place of ancestors." Cicero has a passage of still nearer resemblance.

From tombs we will go to a different subject—the Carnival, in the midst of which we arrived. The scene is the Corso, the principal street in Rome, about three-quarters of a mile long, quite straight, with many handsome palaces, some churches and convents, and other public buildings in it. Stages or platforms are erected on each side the street, with chairs and benches upon them, and from the windows and balconies hangs in great profusion tapestry, as you have seen at fêtes at Paris. About two o'clock for the last eight days the people begin to assemble in carriages and on foot, in masks and without, and in all sorts of characters, and they parade about, amusing themselves as well as they can till the race, which begins and ends just before dark. I saw no humour or fun, except what arose from pelting with sugar-plums and comfits. Sometimes there were very hot contests, and in places the ground looked as if there had been a violent hailstorm. It is the English, you must know, who introduced the more vigorous, and, as I think, only amusing warfare; the noble Romans heretofore having contented themselves with a sort of courteous interchange, as dull as themselves. The most tremendous conflicts used to take place between the Englishmen passing by, and a party of English ladies'-maids, posted in front of the shop of one Samuel Lowe, wine merchant. Samuel Lowe in the "eternal city!" and English ladies'-maids on the soil of Livia, Octavia, and company! What changes! But, as Gibbon somewhere prognosticates the future ascendency of the negro race, perhaps the Timbuctooians may hereafter figure in London as we now figure at Rome. We may as easily imagine that, as *Julius Cæsar could have* imagined the present change. Before

the race, the Corso is cleared in an instant, and some eight or ten horses without riders start, all covered with gold leaf, and such trumpery; and, indeed, in spite of Madame de Staël's high-flown description, the whole affair is too trumpery to have anything more said about it. At night there were masquerades at one of the theatres—very dull. I do not understand the assertion that the English are less fitted for masquerades than foreigners; my experience tells me the exact reverse. At the last masquerade the grandees of Rome attend, dressed up. The ladies, principally in scarlet, looked superb in the boxes. The last day of the Carnival is the most spirited; and as soon as it is dark commences its funeral, previous to the sombre season of Lent. The funeral is ideal; but every person in the street, and at the windows, holds one or more lighted tapers in their hands; some have a great many bundled together. It happened to be a very favourable night—dark, still, and clear, and from the purity of the atmosphere, the lights are much more brilliant than with us. The scene was highly curious. Even the people, driving about in their carriages, hold lights. The joke is to put out your neighbour's lights, and keep in your own; but it lasted sadly too long, and it was impossible to get away without being covered with wax, as many were. At length darkness resumed her reign, and so ended the silly delight of the degenerate conquerors of the world.

June 12th.

The country is beginning to lose its youthful beauty. We find Florence so very pleasant now, that we have kept prolonging our stay. The hot weather suits me amazingly, and what with baths, ices, riding in the shade, temperance, and some pleasant people, I have passed the last ten days paradisiacally; but those who do not know how to manage themselves suffer much. Our thermometer is generally near eighty all night, in a north room to the river. To return to where I left off. During Lent there are no amusements at Rome, public or private; but it is the best time for seeing the place. At the end of Lent comes Holy Week, in the ceremonies of which I took no interest. The music is fine; but I saw none of the effects said to be produced by it, such as tears, &c. The illumination of the exterior of the dome of St. Peter's, which is effected almost instantaneously, is very striking, and the fireworks are more magnificent than any I ever saw, but I was dreadfully tired of the whole business. The simplicity of our service, performed every Sunday in three small rooms in a private house to a congregation of remarkable propriety of appearance and behaviour, was much more to my taste *than* any of the ceremonies in St. Peter's.

There are fewer unpleasant objects or circumstances at Florence than in any city I have been in, the towns in England not excepted. Naples is just the reverse, but very fascinating at first. I prefer Rome to both, on account of its interest. If I might have my choice of one statue, it should be the Venus, whose attraction ever heightens by contemplation. Of all the paintings I have seen, I should prefer to possess Raphael's Madonna della Seggiola in the Grand Duke's palace. It is a representation of the Virgin; and the painter has made her of that merit, which is above all modes and fashions, and which would equally become a palace or a cottage. Existence here, under the most favourable circumstances, is certainly much superior to existence with us. The climate throws a charm round everything, which is quite indescribable. I can only give you some idea of the brilliancy of the atmosphere, by saying that it is more different from ours than the light from wax is from that from tallow. The sensations too approach much nearer to something exquisite; or as Moore expresses it,—

"And simply to feel that we breathe, that we live,
Is worth the best joys life elsewhere can give."

Virgil attributes the same superiority of atmosphere to Elysium, that Italy seems to me to have over England; and a charm, indeed, it is, that almost compensates for the many advantages, which, in other respects, we enjoy.

No. XIII.—Wednesday, August 12, 1835.

ARISTOLOGY, OR THE ART OF DINING.

According to the lexicons, the Greek for dinner is Ariston, and therefore, for the convenience of the terms, and without entering into any inquiry, critical or antiquarian, I call the art of dining Aristology, and those who study it, Aristologists. The maxim, that practice makes perfect, does not apply to our daily habits; for, so far as they are concerned, we are ordinarily content with the standard of mediocrity, or something rather below. Where study is not absolutely necessary, it is by most people altogether dispensed with; but it is only by an union of study and practice, that we can attain anything like perfection. Anybody can dine, but very few know how to dine, so as to ensure the greatest quantity of health and enjoyment—indeed many people contrive to destroy their health; and as to enjoyment, I shudder when I think how often I have been doomed to only a solemn *mockery of it; how* often I have sat in durance stately,

to go through the ceremony of dinner, the essence of which [illegible] be without ceremony, and how often in this land of liberty I [illegible] felt myself a slave!

There are three kinds of dinners—solitary dinners, every[illegible] social dinners, and set dinners; all three involving the con[illegible] tion of cheer, and the last two of society also. Solitary di[illegible] I think, ought to be avoided as much as possible, because so[illegible] tends to produce thought, and thought tends to the suspens[illegible] the digestive powers. When, however, dining alone is nece[illegible] the mind should be disposed to cheerfulness by a previous int[illegible] of relaxation from whatever has seriously occupied the atte[illegible] and by directing it to some agreeable object. As content[illegible] ought to be an accompaniment to every meal, punctuali[illegible] essential, and the diner and the dinner should be ready at[illegible] same time. A chief maxim in dining with comfort is, to [illegible] what you want when you want it. It is ruinous to have to [illegible] for first one thing and then another, and to have the little a[illegible] tions brought, when what they belong to is half or enti[illegible] finished. To avoid this a little foresight is good, and, by way [illegible] instance, it is sound practical philosophy to have mustard [illegible] the table before the arrival of toasted cheese. This v[illegible] omission has caused as many small vexations in the world, [illegible] would by this time make a mountain of misery. Indeed, I [illegible] commend an habitual consideration of what adjuncts will be [illegible] required to the main matters; and I think an attention to this, [illegible] on the part of females, might often be preventive of sour looks [illegible] and cross words, and their anti-conjugal consequences. There are not only the usual adjuncts, but to those who have anything of a genius for dinners, little additions will sometimes suggest themselves, which give a sort of poetry to a repast, and please the palate to the promotion of health. As our senses were made for our enjoyment, and as the vast variety of good things in the world were designed for the same end, it seems a sort of impiety not to put them to their best uses, provided it does not cause us to neglect higher considerations. The different products of the different seasons, and of the different parts of the earth, afford endless proofs of bounty, which it is as unreasonable to reject, as it is to abuse. It has happened, that those who have made the gratification of the appetite a study, have generally done so to excess, and to the exclusion of nobler pursuits; whilst, on the other hand, such study has been held to be incompatible with moral refinement and elevation. But there is a happy mean, and as upon the due regulation of the appetite assuredly depends our *physical well-being*, and upon that, in a great measure, our *mental energies*, it seems to me that the subject is worthy of

attention, for reasons of more importance than is ordinarily supposed.

PREFERMENT TO PLACE.

I have often wondered, both in reading history and in observing my own times, that there are so few examples of the worthy employment of patronage. It might be supposed the glory and the influence that would result from it to men in high place, would have made that the rule, which unfortunately for mankind is but the exception. "He that seeketh to be eminent amongst able men," says Lord Bacon, "hath a great task; but that is ever good for the public. But he that plots to be the only figure amongst ciphers, is the decay of a whole age." Of all the talents that could be possessed by men in power, surely that would be the noblest and most useful, which would enable them to avail themselves of the talents of others. It is marvellous that the feeling of responsibility, that the consciousness of the destiny of millions being in their hands, that the love of the approbation of the wise and good, do not outweigh in the minds of kings and ministers all lesser considerations. It is natural to think that the very circumstance of being placed on what Bacon calls "the vantage ground to do good," would of itself inspire lofty ideas and comprehensive views; as grandeur of position in the physical world creates a corresponding elevation of mind, and a total forgetfulness of self. The influence of one man, however high his station, can but be trifling except through the medium of those below him, and his influence will be great and beneficial in proportion to the worthiness of the channels through which it flows. Nothing would so effectually excite honourable ambition as the conviction that the road to preferment lay open to merit alone, and that every place would be bestowed, without other consideration, upon the person most fitted to fill it.

The adoption of such a system would be productive of the double advantage of a higher tone and more efficient service, and would put an end to that race of aspirants who use those arts to prevail which ought to ensure their defeat. Wise institutions and good laws are comparatively of little avail, without able and honourable men in the different degrees of office, and it is only by a regularly just disposal of preferment that the proper standard of purity and zeal will ever be established in the administration of the various branches of the public service. Individual instances of the preferment of the most worthy produce only partial and temporary benefit, and the tone of the class, in the long-run, ordinarily *prevails. It is* by a species of rivalry in well-doing

that zeal is kept alive, and standing alone becomes wearisome discouraging. All patronage is a trust; and bestowing preferment unworthily is a violation of a trust, and the greater the unworthiness the greater the violation. It is not enough to prefer those who are fit; the choice should fall upon the most fit. It is not enough to choose from those who apply; the most meritorious should be sought out, and the preferment offered to them, not as a matter of favour and obligation, but as something required to be accepted from a sense of public duty. It is true, these are not the doctrines generally received; if they were, patronage would not so openly be made an instrument for creating undue influence or upholding party; nor would the public service be so often sacrificed for the sake of making provision for relations, friends and dependents; a system which, strange to say, has many advocates amongst those who think rightly on other points, and who have no immediate interest in perverting the truth. In my opinion, there is nothing more deserving of reprobation in public men than abuse of patronage; because I think there is nothing more detrimental to the public welfare. It not only discourages existing merit, and prevents a further increase, but it encourages importunity, intrigue, servility, profligacy of principle, and many other base qualities, which spread their pestiferous influence over society. It enables men in power to maintain themselves by other supports than that of public opinion, and surrounds them with a phalanx of hangers-on, who effectually deter the meritorious from even thinking of making their approach. Political reforms have done something, and may do more, towards diminishing the abuse of patronage; but what is chiefly wanted, is a higher moral tone, to scout every appointment that is not made upon the only sound principle of selecting the best fitted.

POVERTY AND PAUPERISM.

I give the following extract from my pamphlet on Pauperism, on account of the distinction drawn between Poverty and Pauperism, and for the sake of correcting certain erroneous notions connected with the two:—

"In order to exhibit pauperism in its strongest colours, suppose an extensive and fertile parish, with an unusual number of wealthy residents, with large woods, much game, a facility of smuggling, two or three commons, several almshouses, endowments for distributing bread and clothes, and much private charity; and suppose the rich to take no further concern in parochial affairs, *than alternately to* grumble at the amount of a rate, or the *harshness of an* overseer, as application is made to them for their

[illegible]ey, or for their protection. Under such circumstances the [illegible]it of pauperism will be at its height; and yet people who [illegible]ld know better will be found to hold such language as this: [illegible] don't know how it is the rates in this parish are so high; we [illegible] particularly well off for provision for the poor; there are [illegible]houses, and regular distributions of food and clothes; they [illegible]e all common rights, at least they all take them; they pick [illegible]fuel for nothing—I am sure they are never out of my woods; [illegible]y smuggle almost everything they want; and then private [illegible]rity is really quite unbounded; and yet I can't say I see much [illegible]titude in return; the damage done to property is immense, [illegible] the expense and vexation about game completely destroy all [illegible]e pleasure of it. I often wish I had not a bird or a hare on [illegible]y estate. Really it is in vain to do anything for the poor; [illegible]deed, I think the more pains one takes, the worse they are. [illegible]Lord ——— gave them an ox to roast last King's birth-day, and [illegible]ey absolutely pulled down his park paling to make the fire.'* [illegible]or poverty put pauperism, and for charity indiscretion, and all will be explained. Giving to pauperism is only 'spreading the compost on the weeds to make them ranker.'

"It is of the utmost importance accurately to distinguish between poverty and pauperism; for by confounding them, poverty is dishonoured and pauperism countenanced. Supply poverty with means and it vanishes, but pauperism is the more confirmed. Poverty is a sound vessel empty, but pauperism is not only empty but cracked. Poverty is a natural appetite, merely wanting food—pauperism a ravenous atrophy, which no food can satisfy. Poverty strives to cure itself—pauperism to contaminate others. Poverty often stimulates to exertion—pauperism always paralyzes. Poverty is sincere—pauperism is an arch-hypocrite. Poverty has naturally a proud spirit—pauperism a base one, now servile, now insolent. Poverty is silent and retiring—pauperism clamorous and imposing; the one grateful, the other the reverse. There is much that is alluring in poverty, but pauperism is altogether hateful. It is delightful to succour the one, and irksome to be taxed for the other. Poverty has the blessing of Heaven as well as those who relieve it—pauperism, on the contrary, has nothing in common with the Christian virtues. St. Paul has described the spirit of pauperism, and given his decided opinion upon it. '*Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you, to make ourselves an example unto you to follow us. For even when we were with you, this we commanded*—that if any would not

* *This actually* happened a few years since.

work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now those that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.' Indeed the injunctions of Christianity are wholly in opposition to the spirit of pauperism; and the merit of those institutions which serve to encourage, and of those individuals who thoughtlessly succour it, may be estimated accordingly.

"In such a parish as that above described, the ample fund capable of being raised, and, from its supposed management, necessarily abused, would alone induce an over-population, and the charitable endowments and private largesses would powerfully contribute to the same end: besides which are to be taken into the account the pauperized habits produced by poaching, smuggling, and gathering fuel, and by the barbarizing privileges of common-rights. Increase the supposed advantages of such a place, and pauperism will increase in the same or in a greater proportion. How vain from such a population to expect gratitude for favours, or respect for property! *Do men gather grapes from thorns, or figs from thistles?* Idle and lawless habits and abandoned principles can be the only fruits. They alone are in their hearts grateful for assistance, who are really striving for themselves—the traveller fainting on his journey, and not the beggar by the wayside."

TEMPER.

Of all personal and mental attractions the two most permanent are undoubtedly smoothness of skin and temper—a sort of velvetness of body and mind. As they both especially depend upon the digestion, that is one of the strongest arguments for attending to its state. For once that the actions of human beings are guided by reason, ninety and nine times they are more or less influenced by temper. It is an even temper only that allows reason her full dominion, and enables us to arrive at any intended end by the nearest way, or at all. On the other hand, there is no obstacle to advancement or happiness so great as an undisciplined temper—a temper subject to pique or uncertainty. Pique is at once the bitterest and most absurd enemy a man can have. It will make him run counter to his dearest interests, and at the same time render him completely regardless of the interests of all around him. It will make him blindly violate every principle of *truth, honesty,* and humanity, and defeat the most important *business, or break* up the happiest party, without remorse, or a

seeming consciousness of doing what is wrong. It is pity that those who allow themselves to be subject to it are not treated with a great deal more severity than they usually are; for, in truth, they are greater pests to society than all the criminals who infest it, and, in my opinion, are often much more blameworthy. I have remarked, that persons much given to pique are frequently particularly strict in the outward observances of religion. They must have strange notions, or rather no notions at all, of the spirit of Christianity; and the doctrines they hear must fall upon the most stony of places. Nay, I have met with persons so insensible to propriety, as to avow, without scruple, that they have left off attending a place of worship from some supposed affront they have received there. The concluding sentence of Fenelon's Telemachus is so much in unison with my sentiments, and is so well expressed, that I will conclude with it.

"Above all things be on your guard against your temper. It is an enemy that will accompany you everywhere, to the last hour of your life. If you listen to it, it will frustrate all your designs. It will make you lose the most important opportunities, and will inspire you with the inclinations and aversions of a child, to the prejudice of your gravest interests. Temper causes the greatest affairs to be decided by the most paltry reasons; it obscures every talent, paralyzes every energy, and renders its victims unequal, weak, vile, and insupportable."

LETTERS FROM THE CONTINENT—(*concluded.*)

Florence, June 12, 1822.

I have been reading for the second time Madame de Staël's Corinne, and generally in the places described. With a considerable quantity of nonsense, I think it excessively clever. The descriptions are often very just, and made me perceive beauties I should otherwise have missed; but they are occasionally too poetical. I perfectly agree with her that the scenery in a warm climate in the middle of the day conveys an idea of tranquillity, quite inconceivable to those who have not witnessed it. I never mentioned, that when at Naples, we went to see some royal races, about fifteen miles in the country. They were in imitation of English races, but they reminded me much more of Astley's than of Newmarket. The whole court was present, and the king acted as steward—not in a very dignified manner. He started the horses, and abused the jockeys abundantly. The most interesting sight was the peasantry, assembled for thirty miles round, regaling themselves in groups in a forest in their various very *picturesque costumes*. They seemed to enjoy themselves

exceedingly, and several parties pressed us much to partake of their cheer. By far the best view of the bay of Naples, and the most beautiful view I ever saw, is from a stone bench in the garden of the convent at Camaldoli, a few miles from the city. At a little distance from the convent there is a notice on a post forbidding females to pass further, as contrary to the rules of the order; but I believe the most enterprising of the English ladies in spite of this prohibition, and of the difficulties of the road, do occasionally contrive to insinuate themselves into the garden. The environs of Naples are truly delicious, especially in spring which is by much the most favourable season for seeing Italian scenery, south of Florence. We visited Tivoli both in spring and summer, and the difference in point of beauty was immense and still greater at Adrian's Villa, near it. The ruins of the villa resemble those of a town more than of a country-seat. They contain a theatre, baths, place for the representation of sea-fights, and everything that can be thought of in the way of luxury and delight. The first time we were there, the fruit trees and shrubs were loaded with white and peach-coloured flowers, which, contrasted with the many kinds of magnificent evergreens and the various masses of ruins, presented a strikingly beautiful appearance; but in summer we found a lamentable change. The flowers were gone, and with them the contrast, and the full foliage of the vines and figs obscured the ruins so as very much to diminish their effect.

Bologna, June 24th.

We quitted Florence on the 21st, and travelled all night on account of the heat. Sunrise from the top of the Apennines is glorious. We prolonged our stay at Florence to be present at a ball given at a villa about a mile from the city. I had a great desire to see a fête at an Italian villa at the best season of the year, for the better understanding of Romeo and Juliet. A terrace at the back of the house was illuminated, and looked down upon a garden planted with orange trees, with a fountain in the middle, and surrounded, as Juliet's garden was, with a wall "high and hard to climb." It was a beautiful starlight night, the sky like blue velvet bespangled with gold. There was no moon, but the lamps served to "tip with silver all the fruit tree tops." The air was as soft as balm, and the scene as completely Julietical as possible. I would not have missed it for a great deal. I have been reading all Shakspeare's plays the scenes of which are laid in Italy; and it is surprising how very faithful they are to the manners and customs, and how many allusions are to be found in them to the objects around. The *other day* I observed in Florence a stuffed alligator suspended

from the ceiling of an apothecary's shop. Like Juliet's nurse, both men and women still carry large green fans, to the exclusion of parasols; and nightingales and pomegranates continually reminded me of "nightly she sings on yon pomegranate tree." The paintings in the gallery here are of the first merit, but unfortunately I have no appetite to enjoy them. I have seen so much of the fine arts, that for the present I am absolutely satiated. We went yesterday to see the Maid and the Magpie acted in the open air. The intense attention and variety of strong expression of countenance of the lower orders occupied me so much, that I scarcely saw anything of the play. Performances in the open air are common at this season. I like Bologna much, and the people appear very superior to any I have seen in the Pope's states.

Salzburg, July 1st.

For four days we have been travelling through the Tyrol. It is beautiful and interesting. It has all the features of Swiss scenery, but cultivation is richer and more extended, and there is less of boldness. Mountains covered with larch, and now and then with snow, torrents, bright corn-fields, the greenest meadows, neat villages of white houses, pretty churches, detached comfortable-looking cottages, no appearance of poverty or of accumulation of wealth, and a very picturesque peasantry, make up the country as far as I have seen it. I do not wonder at the Tyrolese being patriotic. We have been gradually leaving everything Italian, and are now completely in Germany. What a change in the people, country, and climate! At Bologna the thermometer was as high as it could rise—above 118; here it is 65. The difference between the scenery we have last seen, and that of Italy, is the same as that between a picture by an old master, and one wet from the painter's brush. Italy and the Tyrol, methinks, might be personified by two persons, one dressed for a ball, and the other for the chace; the first full of grace and brilliancy, the other of freshness and strength. The Tyrol exhibits the dewy freshness of morning; Italy, even in her loveliest scenes, has something of aridity appearing through. But, Italy! Italy for me! I do not know what I would take not to have seen it.

Vienna, August 4th, 1822.

We arrived here on the 6th of July, and leave it to-morrow. At Salzburg we visited the famous salt-mines, which are said to have been first worked by the Romans, and we were told it would take eight days' good walking to explore them thoroughly. The dress *we put on consisted* of a white jacket and trousers,

the latter very wide for the purpose of containing the skirts of the coat, a cap, a stiff leather glove for the right hand, and a leather apron, like a cobbler's, tied on behind; and ladies, many of whom visit the mines, of necessity adopt this inconvenient and unbecoming costume; but place and occasion reconcile even the most fastidious to anything. The entrance is at the side of a hill along a level passage, at the end of which is the first descent, which is a very steep inclined plane of considerable length. The guide seats himself first upon two parallel rounded rafters; then one of the party, with his left hand upon the guide's shoulder, and so on, till all are placed, on which the guide launches himself, and the whole train descends with great velocity, and very pleasantly—each person sitting upon his leather apron, and with his glove-hand holding a rope as a sort of banister. At the end of the descent is another level, and so on for six or seven descents, till at length we arrived at a lake about a hundred yards long and thirty wide, into which the salt rock, or rather clay, is thrown, and when the water is saturated it is passed through wooden conduits into the village, and there filters through long ranges of billets of wood, which collect the salt. For visiters the lake is illuminated, and there is a boat upon it, in which those who wish may make a voyage, very much like that which "poets write of," with old Charon. There are thirty-two of these lakes. We made our exit by a boarded passage, a mile in length, upon a little carriage drawn by men, and at the end is a cottage where we left our dresses, and finished one of the most amusing expeditions I ever made.

We embarked on the Danube at Linz with our carriage at mid-day of July 5th. The voyage was pleasant; but the Danube, as far as we saw, is not to be compared with the Rhine for beauty of scenery; in size it is much superior. We saw some ruins, but none of interest; the towns presented nothing remarkable; there were some magnificent-looking convents. Now and then the scenery was good, but in general the country is flat and unvaried. We slept at a poor little inn, and landed the next afternoon. I believe the Danube above Linz is more interesting.

We have stayed at this place longer than we intended; not that there is much to see, but the lounging life we lead with a very agreeable little society of our countrymen, we find a wholesome change, and it gives us time to digest what we have seen, which I find highly necessary, for one thing had begun to drive out another for some time past. Most of our party play at tennis, and we ride, dine, and sup together every day. I like *the* way of living here very much; we dine about three o'clock,

few dishes, get excellent beef-steaks and genuine beer, ery pleasant wine, principally from Hungary, and have ble little suppers—excellent pickled trout, and cray-fish as is little lobsters. The English are very popular here, and l every disposition to court us. For three Saturdays our ave gone to Baden, remaining till Monday. It is an ex- y neat little town, fifteen miles off, with hot sulphureous . The emperor and the whole imperial family are there, and walking about in the most simple style; they are very r. On Sundays they are all to be seen on the promenade, alley something in the style of the scenery at Matlock. ncourse is large, and the costumes various, both European iental. Young Napoleon walks with the emperor, and, r enough, the valley is called St. Helena.. There is g remarkable about Vienna. The city within the walls ot contain more than 80,000 inhabitants. All the houses good appearance; there are no beggars, nor indeed any ce whatever, that I have seen. The suburbs contain about) inhabitants. The people of all ranks seem much given y themselves in a peaceable and moderate way, and they to have the means at command. For public and private s, promenades and places of recreation, they are particu- ell off. On Sundays the Prater, which is the Hyde Park nna, but much larger, is like a fair, and the villages in the ourhood seem so many places of entertainment. The ment is a paternal despotism, the policy of which is to the people in good humour, and to prevent them from ng. The police superintend everything, even as to which a bridge you are to walk upon, and no one is allowed to in an immense public bath there is, and still less in the e, until he has proved his ability to swim—a rope being und his body, and a policeman holding one end of it. I een him with my own eyes. The Austrian system I take early perfect in its kind; but it is not a kind to my free- English taste, and though, under the circumstances, I have a most agreeable month here, I have no wish to repeat it.

my only remaining letters, one from Munich, the other Paris, I find nothing I think worthy of extraction; I hope aders will not have thought the same of the preceding .]

SAYINGS.

If any man possessed every qualification to succeed in life, it is probable that he would remain perfectly stationary. The consciousness of his powers would tempt him to omit opportunity after opportunity to the end of his days. Those who do succeed ordinarily owe their success to some disadvantage under which they labour, and it is the struggle against a difficulty that brings facilities into play.

Ordinary men are often ruined by an over-estimate of their own powers; extraordinary men are kept back by the opposite error. They calculate remote difficulties instead of advancing to them; and if they trusted to their resources, they would find no obstacle to be insurmountable.

In general the difficulty of doing anything chiefly lies in preparing to do it—in the proper training or acquiring an apt disposition of mind and body. What it is difficult to do in one state it is difficult not to do in another; and this applies equally to the exercise of physical and mental faculties, to running or fighting, to speaking or composing. Plutarch says of Paulus Æmilius that he made little account of beating an enemy, compared with the bringing of his army into strict discipline; for he thought the one a certain consequence of the other. It is skill and resolution in acquiring the proper disposition to action that make life easy. This disposition is what is termed alacrity, and its opposite is that distressing repugnance, denominated nervousness, both depending upon the state of the digestive powers. Under one influence existence is a perpetual source of pleasure, and under the other an exhibition of pitiable weakness. These two states depend greatly upon natural constitution, but no less perhaps upon our own care.

No. XIV.—Wednesday, August 19, 1835.

DOMESTIC ECONOMY OF THE LABOURING CLASSES.

I shall make no apology for devoting so large a portion of this number to one subject; first, because of its great interest and importance; and secondly, because I wish to give at one view, and in the most compact form, the following recently written observations, practically illustrated by a document, which was the result of a very careful investigation. The greatest evils, perhaps, under which the lower classes labour, arise from ignorance of domestic economy. It is certainly below the mark to

hat, on an average, labourers' families might live much r than they now do for one-third less expense. Waste and mfort are but too often the chief characteristics of their agement—the bitter consequences of which are strife, sick-, debt, misery, recklessness, and crime. Their purchases often bad in quality, small in quantity, and high in price; r meals wasteful and unwholesome; their clothes neglected, everything about them destitute of arrangement. There are ry causes which conspire to keep up this state of things. t, the want of efficient local government, having for its basis al influence. The majority of mankind are, as it were, out the pale of systematic discipline, and it is marvellous that ir neglected state is not productive of worse consequences to mselves and the rest of the world. Secondly, the means which adopted to remedy the evils of neglect only tend in principle ggravate and perpetuate them; and the endless institutions, called charitable, with which the land is covered, by furnish-; so many substitutes for prudence, diminish the necessity for dence itself, and, in defiance of morals and religion, reduce man beings below the standard of their nature. Thirdly, it s ever been the policy of government to sacrifice the people to siderations of revenue, to raising soldiers and sailors, and to preservation of their own influence against their opponents—metimes with a specious show, in the latter particular, of pur-ing an opposite course. Fourthly, what has been the policy government is in reality the policy of every party, because rty can only exist by popular debasement, brought about and ttered by flattery and falsehood, just as a purpose is to be complished. Fifthly, there is a notion very prevalent amongst e upper classes, that in order to be able to command the quan-y of labour they require, it is necessary to keep the labouring asses in a state of dependence, or bordering upon it; and, ough this unchristian feeling is no doubt frequently disguised those who entertain it, yet their actions constantly correspond ith its influence, even when they appear to be dictated by dis-terested kindness. It is a very narrow and short-sighted view suppose that independence, resulting from prudence, could roduce any other than the most beneficial consequences, though is perhaps impossible to calculate beforehand the full extent of ose consequences on the general state of society. We see that he number of workmen requisite to perform the same quantity f work, that the bad quality of the work, and the trouble and rawbacks to *the employers*, are in proportion to the degradation *f the labourers, and we know* that the most prudent are the

steadiest in their occupation, and the most to be depended
The desire of accumulation and the hope of advancement
most permanent incitements to labour. In considering this
tion, it is necessary not to confound that independence
arises from accidental causes with the independence which
result of prudence. The first is generally attended with
nicious consequences; the second scarcely ever. Lastly,
unthrifty, uncomfortable condition of the labouring class
pends greatly upon the mode of their education, so far as
have any. Good training is alone good education, and it
enough to teach only those things which are good or bad
are used. A woman does not necessarily make a better help
to a labouring man because she can read and write, but
otherwise if she has been taught the domestic arts of life
to her condition. Both are desirable, but the latter are
pensable to happiness, and they are lamentably neglected.
upon this part of the subject only that I propose to make
further observations.

There is no class of persons to whom domestic comfort
so much importance as to those who have to earn their livelihood
by hard labour, and there is no greater contrast than that between
a well-ordered and a cheerless home. In the one case, when
husband returns from his work, he finds a kindly woman,
cheerful fire, quiet children, as good a meal as his means
allow, ready prepared, every want anticipated, every habit attended
to, an universal neatness, and everything in its place. In the
other case is the reverse of all this, and, in addition, perhaps the
wife absent, or intoxicated, and some article taken to the pawnbroker's
to furnish the means of indulgence; angry words ensue,
and then blows. The husband flies to the public-house, where a
welcome awaits him. His wife breaks in upon him, and at last,
for peace, is invited to partake of his enjoyments, which, on such
occasions, ever end in excess, and crime or the parish is the
resource. Women, brought up in ignorance of comfort, of course
are careless about the means of providing for it. They are
heedless how they marry, and, when married, never think of the
duties of their situation. I recollect a young woman, the wife of
a labourer in the country, once applying to me, respecting some
alleged harsh treatment on the part of a shopkeeper to whom
she owed money. On investigating the case, I found that she
regularly spent three shillings a-week in sweet things, and that
she held herself entitled to pass the first year after her marriage
in complete idleness: a privilege, I discovered, by no means
seldom claimed. Of course the habits of the first year would

become, in a great measure, the habits of after life, and the indulgence in sweet things would most likely be transferred in time to things less harmless.

A greater degree of self-dependence is especially to be desired amongst the labouring classes, which can only be produced by a greater degree of prudence; and there is nothing so likely to induce prudence as the cultivation of domestic economy; indeed it is an essential part of domestic economy, because without foresight there can be little or no comfort. The very facilities the lower orders possess of living from hand to mouth frequently tend to their ruin, by preventing the necessity of providing beforehand; and there is, perhaps, nothing which is more injurious to their interests than being able to make their marketings on Sunday mornings—a privilege loudly claimed for them by pretended friends, who are ever the advocates of whatever supposes the lowest standard. They must have a strange idea of what an English labourer ought to be, who think him incapable of sufficient prudence to have one week's wages in store, and by so lowly rating him, they make or keep him where he is. Sunday markets are productive of evils in many ways; and if they were prohibited, the labouring classes would be materially benefited.

Considering how powerful by nature is female influence, there can be no one mode so sure of increasing the stock of human happiness and human virtue as a quiet perseverance on the part of women in studying to promote the comforts of home. There is on the part of the upper classes a general desire to attend to the interests of those below them, though the means pursued are frequently the reverse of judicious. I believe there is no way in which the labouring classes can be so effectually served as by instructing them in the arts of domestic economy, because a well-ordered home is the best security for good order in everything else. To those who take an interest in schools, and generally in the training of children and young people, I would suggest the idea of introducing a sort of exercise in domestic economy, and of affording every facility and encouragement for its practice. I will conclude my observations with enumerating a few particulars which appear to me most worthy of attention, and others will no doubt occur to those who turn their minds to the subject. In my intercourse with the labouring classes, what I have observed they seem most to want to learn is, to market and make purchases on the most advantageous terms; to apply the arts of cookery to preparing food, in an economical, wholesale, and palatable manner; in the country, to brew and bake; to light a fire expeditiously and *economically;* to keep up a fire economically; to *make a fire cheerful* expeditiously; to set out a table quickly

and neatly; to clear away expeditiously; to cut out, make, and mend linen, and to keep other clothes in good order; to wash and get up linen; to dry, and clean shoes; to sweep and clean rooms quietly and expeditiously, and to keep them neat and comfortable: and lastly, to prepare proper food for children and the sick. The difference in the way of doing these things, as far as my observation could go, is immense; and the difference in point of comfort corresponding. The management of a fire is of great importance; and quietness and quickness are essential to comfort. Some women conduct their household concerns with a noise and confusion which are quite distracting.

The following statement, which was drawn up for the Duke of Somerset, I give by way of specimen of investigation, and to put those, who wish to turn their attention to such subjects, into what I conceive to be the right course. Though it applies to a particular district, much of the matter is of general application, and the doctrines I have laid down, if they are good anywhere, are good everywhere:—

"The following account of the labouring classes in the parish of Berry Pomeroy * is the result of information collected between November 1822 and May 1823; but there is so much difficulty in ascertaining the whole truth in such matters that I do not pledge myself to accuracy in ever particular. Few are able to represent things as they are—many wilfully pervert, and most speak from some bias; added to which, being a stranger in that part of the country, I was liable to fall into error from ignorance of local customs and expressions. However easy it may appear to discover the truth, it is only necessary to *persevere* in investigation, to be convinced of the difficulty.

"The labouring classes in Berry parish are certainly better off than in many parts of the kingdom, but it is in a slavish way. The children, till ten or eleven years of age, are carelessly brought up, generally with parochial assistance, with an imperfect knowledge of reading, and a part of them with a still more imperfect knowledge of writing. They are then bound apprentices by the parish till they are twenty-one, at which period, with a moderate stock of clothes, and a few shillings in their pockets, with a mere knowledge of drudgery, and great unskilfulness in domestic economy, without hope of bettering their condition, or thought of looking beyond the present moment, with the parish for their world, and the overseer for their guide, they become nominally free. The course then is to hire themselves as yearly servants for board, lodging, and washing, with from 5*l.* to 9*l.* in wages. They generally marry early, and then go into cottages

* In Devonshire.

rooms, as they can get them, with at most a small garden, a
and a hen or two. They then become daily labourers, and
from 7*s.* to 10*s.* a-week (including an allowance of cider),
their wives get about 8*d.* a-day when there is out-door work;
other times generally doing nothing. Their highest idea of
dependence is to maintain themselves as long as they have only
small family, and are in health, and can get labour in the
or parts adjoining; but they look no further.* Ignorance,
their reliance on the parish, bind the great majority of them
the soil as effectually as if they were Russian boors. There
a few who make voyages to Newfoundland, but are still
ently dependent on parochial relief, and the instances of
who get out into the world are so few as not to be worth
tioning. Artisans, lime-burners, and cider-makers, get higher
es than the agricultural labourers, but are more subject to
t of employment, and are equally or more improvident. The
y present instance in the parish of a man bringing up a family
thout aid, is of a lime-burner at Langcombe, named Richard
arren, who, however laudable his practice, maintains, from
pathy or fear, the same doctrine as the rest; and when age or
rmity overtakes him, he must come to the same state. From
onference I had with five of the most deserving or intelligent
ourers of the parish I was more convinced than before, even
m their own partial and very guarded statements† of their
ility to provide for themselves; but I was at the same time
cibly struck with the discouragements they labour under; and
appeared to me that after having compelled them to do their
t, the consequence would be sooner or later to make them
it their unpromising situation for the probability of turning
ir prudence to greater account in more favourable districts,

* I should except those who are in sick-clubs, but whose subscriptions the
ish is frequently called upon to pay.

† The difficulty at getting at the truth from persons in this debasing state
dependence is almost inconceivable. They live a prey to suspicion, con-
lment, and apprehension, both on their own individual account and on
ount of the common cause. Hence the gross errors which well-meaning
superficial inquirers fall into respecting them. I once counted a row of
s laid upon a shelf in a pauper-labourer's cottage, and then asked his
e how many hens she had, which, coupled with my having a note-book
my hand, so alarmed her, that she was seized with a violent illness. If
e had been aware of my coming, the eggs would have been concealed. In
ottage in Lancashire, whilst the inmates were complaining that they had
t tasted butcher's meat for a month, a terrier I had with me turned up a
g under which were the bones of a neck of mutton newly picked. A
man, *just after telling me she* could not get food, forgot herself, and cut a
ge slice of bread to quiet a squalling child. The child bit one piece, and
threw the remainder indignantly into the dirt.

leaving their places to be filled up by new comers, with their cast-off habits. It appears as impossible to retain a provident population in Bridgetown, as Bridgetown is, as to have a healthy one in a swamp—the place must be reformed as well as the people. It is certain, that of the labouring classes of all descriptions, whether strong or weak, skilful or unskilful, industrious or idle—whether with large or small families, married or unmarried, marrying late or early, daily labourers or artisans—whether possessing the most advantages or the fewest—whether working constantly for the richest, or occasionally for the poorest farmers, it is certain that not one has more than a few pounds beforehand. The system therefore is radically bad—a system of debasing equalization. The parish, on the one hand, holds out strong temptations to improvidence; and, on the other, there are no inducements, or none sufficiently powerful, to encourage a contrary course. There is a labourer at Berry who has a wife and only one child; he is subject to an infirmity which occasionally disables him from labour, during which time he has relief from the parish. His wife is one of the only two remaining women possessed of looms. She might by industry gain as much as would keep her husband during his illnesses; but she has not used her loom for two years, pleading the difficulty of getting work, and the ill health of her child, but in reality not choosing to 'save the parish,' as the phrase is—for that would be the only effect she perceives; and she would incur the blame of her compeers for an abandonment of their supposed rights. To compel her to work is possible, but it would be contending against public opinion, and perhaps inducing an intentional aggravation of the man's infirmity, in order to triumph over the parish, instances of which perverseness are by no means rare, nor are they to be wondered at, when it is considered that they are esteemed as a sort of self-devotion, or patriotic contest for the common rights. According to the present state of things, an individual of the lower class, who should be inclined to become provident, must suffer present privation for remote and uncertain advantages. All he could expect would be the accumulation of a little fund, from which whatever advantages he could derive, the sums he would otherwise have obtained from the parish would be reckoned as so much lost, and so he would be continually told. He would have no means of turning his capital to account as long as he remained in the parish, except perhaps by setting up a small shop, and all he could do would be to use his fund as his necessities obliged him, with the consciousness that it *might fail at last*, and leave him in no better state than the rest. 'What is the use of saving?—the parish must keep us,' is the

language; and unless it is made apparent, that they who have opportunities afforded them of providing *much* themselves than the parish will provide for them, it is vain to think of creating a provident population. mplies present privation, and there must be future ad- held out, and those not very remote, to induce and an alteration of habits. With attention and judgment might be introduced which would operate a completely change, making allowance for occasional instances of railty—that is, prudence might be made to become general as improvidence is now. I shall confine myself, to only one suggestion (as being that alone which, esent circumstances, is likely to be in any degree carried tice), and that relates to the residences of the labouring

ccount of the scarcity of accommodations, cottage rents ssively high, epecially in Bridgetown. A journeyman r there, who has had fourteen children, and has five at ys 3*l.* 10*s.* a year for one room and a miserable garret, nall garden. He gains 2*s.* or 3*s.* a week by teaching a ool; but during his wife's confinement in the spring, he ed to dismiss his scholars for want of room just when his were the greatest, and the parish had to make up the e. The crowded state of the population and the wretched the accommodations are highly unfavourable to health ls, and some of the labourers have to go three miles to rk, which, in a hilly country, and rainy climate, is a rawback upon their time in task-work, a profitless wear nstitution, and a frequent cause of disease and infirmity. sorry breakfast of weak suet broth, a labourer *of the rder* sometimes walks three miles to his work, with re than a piece of barley bread for his dinner, eaten in , in wet clothes, and returns at night to a filthy crowded to his supper, which is his principal meal. The dis- m employment, too, is a frequent cause of not obtaining ; and I believe if the artisans also were a little scattered, be better both for themselves and for those who have to employ them. But I consider the circumstance of ing so few gradations as to residence, as one of the evils. A separate cottage in bad condition, with a small generally too small to be of much advantage, and there- lected, forms, with I think one or two exceptions, the class of labourers' tenements. The consequence is, the *nulus to exertion, the* hope of advancement, has scarcely *tion. If there* were gradations, from a couple of rooms

to comfortable family cottages, with land sufficient for a gar… a small orchard, and to keep a cow or two, there would be … obvious inducement continually held out to thrift and good … racter, in hopes of obtaining the higher prizes. Indivi… would begin to strive for themselves, *and would cease, … present, to make common cause against the parish.** The … cess of one would excite the emulation of others; and the ge… character would be raised. The children of those in the hi… rank of labourers would often be deterred from too early … riages by the dread of descending from their station, and … children of the lowest class would sometimes, from feeling … prudence or ambition, wait till they had the means or oppo… nity of advancement. The impulse of character would be … and the present practice of heedless marriages would cease to … so prevalent.† The advantages of gardens to cottages, I belie… are universally allowed: the smallest size, as some of the labou… ers informed me, should be one-eighth of an acre. I am aw… that an objection would be alleged to their having orchards, … affording them a cover for stealing and selling the farmer… apples; but as only those would possess them who had advanc… themselves, or whose fathers had done so before them, I do n… think the objection valid against the moral effect of making … higher gradation. Indeed, robbing orchards would probably be … held in greater disrepute than it is, when some of the class, who … are now the offenders, might themselves suffer from the practice. … I have heard it objected, that labourers keeping cows diminished … the farmers' profits; but experience in many parts of the country … where it is the custom, so fully proves its advantages, that I hold … it unnecessary to say much upon the subject. A plentiful supply … of milk, *and domestic employment for females*, much more than … couterbalance any inconvenience, if there be any, which I much … doubt, from a labourer's cow. With a proper-sized garden, a …

* Being on one low level, the labouring classes here have all one common corresponding feeling. Though apparently quiet and orderly, I found them in reality more violent and unreasonable, particularly the women, and less intelligent, than I have experienced in the manufacturing districts.

† Passion, affection, the hope of offspring or of domestic comfort, have comparatively little operation in producing marriages in this degraded class. Mere custom is one great cause. If the men could obtain employment as easily whilst single as when married, and could meet with accommodation undisturbed by the matrimonial uncomforts of others, and the women had a more marked choice between provident and improvident husbands, a great alteration for the better would take place. Houses kept by respectable middle-aged people without any young children, where single men could *have accommodation* according to their inclination or means, would consi*derably conduce to* prevent premature marriages, and would be otherwise *advantageous in* many ways.

cow, a pig, and a few hens, a cottager's wife never need be at a loss for work, and the difference between a female so occupied and the gossiping women of Bridgetown and Berry, would soon become apparent. The men, too, under such circumstances can, to a great degree, find employment at home in wet weather, or at the seasons of the year when the least labour is wanted, which prevents them from being a burden to the farms or the parish, or living upon their savings, or wasting them at the alehouse. I have mentioned the highest class of cottages having land enough for two cows, and this I think might be desirable for three reasons: 1st. Because it is making a higher gradation, which is giving a greater stimulus, and raising the moral character. 2ndly. Because it would increase the facility of obtaining milk to those who have no cow, or who are temporarily in want of a supply; for where the labourers are wholly dependent for milk upon the farmers, they are seldom regularly or sufficiently accommodated. And 3rdly. Because I think it highly desirable to have a reserve of labour for those periods of the year when there is the greatest demand for it in a class of persons, who, for a trifling advance, as in harvest, or when they are particularly wanted, are willing to work for others, and at other times can depend upon themselves. In the present state of things, where there is only one class of mere labourers, living from hand to mouth, there must either be at some seasons too few, or at others too many, and consequently the farmers must either suffer inconvenience from a scarcity of hands, or else from a degraded set of supernumeraries, frequently living partly upon the parish, and partly by depredations.*

"With respect to the method of bringing about the change, in case your Grace should be inclined to make the attempt, either wholly or in part, I think the principal thing is to let your intentions be generally known, and the farmers who desire to have cottages built upon their farms may signify the same to your steward. In such cases the cottages should go with the farms. The labour of men resident is worth more than that of those at a distance; and a few steady labourers, dispersed over a farm, are a great advantage in preventing trespasses and depredations, and in watching the cattle and sheep, besides the advantages to

* Instead of keeping cows, the land might, in many cases, be applied to other purposes, according to circumstances. Where there has been a long connexion between farmer and labourer, and the latter afterwards becomes, by his prudence, occupant of a little land, still holding himself at the disposal of his former master during periods of extra demand for labour, and in his turn *receiving assistance* from the farmer's teams, &c., how profitable, *both morally and pecuniarily*, is such a relation, compared with that arising *from the system of pauper* supernumeraries!

the labourer in living near his work, which are very considerable, especially in bad weather. There are, I believe, on the Berry estate many plots of land, at present, from their rough state or inferior quality, of little or no value to the farmers, which would, in the hands of industrious labourers, working for themselves at spare times, soon become fit for cultivation. Cottages, not built for the convenience of particular farms, should be held immediately from your Grace, and, if let to proper persons, the trouble of collecting the rents would be very trifling. I think it would be well to encourage applications from the labourers themselves for cottages, or gardens, or lands, as a stimulus to exertion and good conduct; but particular care should be taken to examine into the merits of each case.* If a man applied to have his garden enlarged, I would first see that he made the most of what he had already. If he asked for land for a cow, I would not only make him show that he had money to buy one, but I would ascertain that the cow would be well managed. If he asked for a cottage, I would ascertain that a labourer was wanted, and give him accommodations according to his means *already provided*. A few applications properly scrutinized, and graciously complied with, I have no doubt would produce a very good effect, and could not be accompanied by any of those inconveniences which frequently attend inconsiderate alterations. Many well-meaning people attempt to remove evils of long-standing, and arising from complicated causes, by hasty and general processes. The consequence is, they utterly fail in their endeavours, or perhaps even aggravate the mischief, and then give up in despair or disgust. Whereas, in such cases, investigation, discretion, and time, are indispensable. Poverty produced by improvidence is not removed, but confirmed by pecuniary bounty; and improvidence itself, as it proceeds from various causes, frequently demands as various remedies for its cure. From the method I would point out, no disadvantages could well arise; for I would do nothing for those who did not give earnest of their merit by first doing something for themselves. I would assist the deserving in their endeavours, but the usual objects of attention I would leave to the consequences of their own misconduct. It is too much the fashion to bestow everything on those who deserve nothing, and to let the meritorious struggle on, not only unaided, but frequently under the disadvantage of having the undeserving preferred before them.†

* Much might be done at a small expense, in improving and altering the present cottages.

† I would reverse this process, and, if I may so say, would macadamise *the roads to self*-advancement, at the same time making the ways of impro-

haps in the outset a little pecuniary encouragement to one or of the most provident labourers, of two or three pounds h, to assist them in buying a cow, or for some such purpose, ht set the plan forward with advantage; but I am against ing, except in very particular cases, and in aid of exertion, l not to save it. Whatever improvement takes place, I think ught to make an adequate return in rent.

"I am far from holding out that the adoption of the foregoing gestions would work miracles, but I think it would produce improvement in the condition of the labouring classes on your ace's estate, and, with judicious management, a very con-erable one; and at the same time would be the means of in-easing the value of the farms, and of the property generally."

GRUMBLERS.

There is a sect, unfortunately well known to most in this land, der the denomination of Grumblers, whose fundamental maxim —whatever is, is wrong. Wherever they are found, and they e found almost everywhere, they operate as a social poison; d though they contrive to embitter the enjoyments of every-dy about them, they perpetually assume that themselves are e only aggrieved persons, and with such art as to be believed, l thoroughly known. They have often some excellent quali-s, and the appearance of many amiable ones; but rank selfish-ss is their chief characteristic, accompanied by inordinate ide and vanity. They have a habit of laying the consequences their own sins, whether of omission or of commission, upon hers; and, covered with faults, they flatter themselves they walk blameless." Where their selfishness, pride, or vanity are erested, they exhibit signs of boundless zeal, attention, and ection, to which those, who are not aware of their motives, are e dupes; but the very moment their predominant feelings are ended, they change from April to December. They have iles and tears at command for their holiday humour; but in he winter of their discontent," there is no safety from the bit-est blasts. Their grievances are seldom real, or if real, are ssly exaggerated, and are generally attributable to them-ves; for, absorbed in their own feelings, they are wonderful ers of opportunities. In conclusion, I think it would be for ir advantage, as it certainly would be for that of the rest of e world, if they were made subject to some severe discipline;

ence as difficult and cheerless as possible. I have learnt to look with a r *suspicious eye at what* are called the *unfortunate*, especially when they e *plausible tongues.*

and I would suggest for the first, second, and third offence, bread and water and the tread-mill, for one, two, and three months, respectively; for the fourth offence, transportation for seven years to Boothia Felix, or some such climate; and any subsequent delinquency I would make capital, and cause the criminal to be shut up with some offender in equal degree, there to grumble each other to death.

No. XV.—Wednesday, August 26, 1835.

ART OF TRAVELLING.

In my first number, I promised to make some observations on the art of travelling, which promise I shall now perform, not professing to offer a complete set of rules, but only such as occur to me at a considerable distance from actual experience, and such as I do not recollect to have seen elsewhere. Travelling may be said to be a state of great pleasure, mixed with great annoyance; but by management the former may be much increased, and the latter proportionably diminished. In whatever way you travel, I particularly recommend you to guard against the cravings of hunger, both for your health's sake, and in order the better to preserve placidity of temper, which, with every precaution, is exposed to frequent disturbance. When your mind is ruffled, you can neither see with pleasure nor profit, and the natives are pretty sure to revenge themselves for your ill-humour by imposing upon you. On setting out on the last long journey I made, which was in a private carriage with one companion, I bought a small basket, and caused it to be filled with cold provisions, bread, and fruit, and I kept it constantly replenished during ten months, whenever we were upon the road, to which circumstance I mainly attribute the fact that we never had the shadow of a disagreement or an uncomfort. There is nothing like a basket of this sort for diminishing the dreadful tediousness of uncertain distances at the end of a long day, and it is a great consolation in case of accidental stoppages. In aid of it, I purchased two clasp-knives, and forks attached, a couple of tumblers, and a snuff-box, with an almanack on the lid, by way of salt-cellar. A quarto French dictionary served for a table, and so equipped we almost defied fortune. At the inns where we slept, I always made special mention of the basket over-night, and the consequence was, it was frequently specially filled, particularly with excellent game, which, with bread, and grapes, or figs, we *found extremely* palatable and wholesome. Where the wine was

ad, we generally carried off a bottle or two; but wine, and need any liquid, ought to be sparingly used on such occasions, d an hour or two after eating: otherwise the motion of the rriage prevents digestion, and induces feverishness. The fruit, ken by way of vegetables, supplies in a great measure the place liquids. The proper and most agreeable mode of refreshing in small quantities, and frequently; and the only thing to be uarded against is, to leave sufficient appetite for the meals you ntend to take where you stop, and this sometimes requires a little dgment and resolution. Some people have a habit, and rather ake a boast of it, of travelling long distances without taking nything; but I strongly recommend the basket system, having ried both plans. In public conveyances, I think a sandwich-box ight be convenient. I shall conclude this part of my observations, with referring my reader to the article on Health in my ighth number, in which I have mentioned a remarkable proof of he efficacy of the basket.

One of the greatest annoyances in travelling, is continual exposure to imposition; but this may, by good management, be frequently avoided, either altogether or in part, as by bad management it may be greatly increased. There are four kinds of imposers. The first are downright rogues, who make a point of taking advantage whenever they have the power; but even they have degrees of extortion, according to the behaviour of their victims. The second are a sort of good-tempered, easy imposers, who impose as a matter of course, but whom a little good management almost immediately turns from their purpose. They are willing to impose upon you if you are willing to be imposed upon, but otherwise not. On remonstrance they will pretend they have made a mistake, or that if you are not satisfied they do not wish to have any dispute. The third will not attempt imposition, unless they are encouraged to it by some foolish display or swagger; nor the fourth, until they are provoked by unreasonableness or discourtesy. My observation tells me there is no preventive against these different kinds of imposition, so sure as a certain quiet, composed bearing, indicative at once of self-respect and of consideration for others. I have made many experiments in the matter under various circumstances, both in this country and abroad, and the result seems to me to be, that by such behaviour you ensure greater attention at a lower cost than by any other course; and having adopted such a course, I think that on the Continent you may still be exposed, when actually travelling, *to imposition* to the extent of about ten per cent. *upon your expenditure,* to which, for comfort's sake, and to avoid

the chance of being wrong, which frequently happens in small matters, it is wise to submit—without keeping yourself in a constant fever, and state of distraction from the objects only worthy of attention. I am speaking now of those who have no, or but little experience; others will be able to protect themselves to a greater extent.

One of the most desirable qualities in travelling is punctuality or readiness. Without it there is but small satisfaction, either to yourself or those with you. In all my journeys I was always ready in time, but often with a good deal of bustling and hurry, till one morning in Switzerland I looked out of my window as I was dressing, and saw a gentleman who had just joined the party, pacing backwards and forwards before the inn with a degree of composure, which made me determine to imitate what he told me was his constant rule, to be ready at least a quarter of an hour before the time. I adopted the practice thenceforward, and found the greatest advantage from it. One of the benefits of habitual punctuality is the confidence it inspires; the uncertainty of unpunctuality is a continual drawback to enjoyment. It hangs over one like a cloud.

The quickest mode of acquiring a good idea of any place is to take the earliest opportunity of ascending some tower, or eminence, from which there is a commanding view, with some person who can point out the most remarkable objects. If this is followed up by wandering about without a guide, and trusting solely to your own observation, you will be as well acquainted with the localities in a few hours, as the generality of travellers would be in a week, or perhaps better, because your impressions would be stronger. I do not mean by this to supersede the employment of guides in sight-seeing, for they are very useful in saving time. The first day I arrived at Rome I met a classical friend, who had been there some time, and who had made himself completely master of the place. He took me to the top of the tower in the capitol, and pointed out everything remarkable, so that from the very beginning I acquired a sort of familiar acquaintance with the city and its environs, and was never at a loss afterwards. As soon as you have seen all you wish to see in any place, and do not mean to make it a residence, it is advisable without delay to proceed on your journey. Many people lose a great deal of time in loitering, and to no purpose whatever, because it is impossible under such circumstances to settle to anything.

Wherever you are, it is good to fall into the customs and habits of the place; for though sometimes they may be a little

convenient, it is generally much more so to run counter to them. Those who will have their own way, never succeed, but at a much greater cost than success is worth.

ART OF DINING.

There is in the art of dining a matter of special importance,—I mean attendance,—the real end of which is to do that for you which you cannot so well do for yourself. Unfortunately this end is generally lost sight of, and the effect of attendance is to prevent you from doing that which you could do much better for yourself. The cause of this perversion is to be found in the practice and example of the rich and ostentatious, who constantly keep up a sort of war-establishment, or establishment adapted to extraordinary instead of ordinary occasions, and the consequence is that, like all potentates who follow the same policy, they never really taste the sweets of peace; they are in a constant state of invasion by their own troops. It is a rule at dinners not to allow you to do anything for yourself, and I have never been able to understand how even salt, except it be from some superstition, has so long maintained its place on table. I am always in dread that, like the rest of its fellows, it will be banished to the side-board, to be had only on special application. I am rather a bold man at table, and set form very much at defiance, so that if a salad happens to be within my reach, I make no scruple to take it to me; but the moment I am espied, it is nipped up from the most convenient into the most inconvenient position. That such absurdity should exist amongst rational beings, and in a civilized country, is extraordinary! See a small party with a dish of fish at each end of the table, and four silver covers unmeaningly starving at the sides, whilst everything pertaining to the fish comes, even with the best attendance, provokingly lagging, one thing after another, so that contentment is out of the question; and all this is done under pretence that it is the most convenient plan. This is an utter fallacy. The only convenient plan is to have everything actually upon the table that is wanted at the same time, and nothing else; as for example, for a party of eight, turbot and salmon, with doubles of each of the adjuncts, lobster-sauce, cucumber, young potatoes, cayenne, and Chili vinegar, and let the guests assist one another, which, with such an arrangement, they could do with perfect ease. This is undisturbed and visible comfort. I am speaking now only with reference to small parties. *As to large ones,* they have long been to me scenes of *despair in the way of convivial* enjoyment. A system of simple *attendance would induce* a system of simple dinners, which are

the only dinners to be desired. The present system I consi
strongly tainted with barbarism and vulgarity, and far remov
from real and refined enjoyment. As tables are now arrang
one is never at peace from an arm continually taking off
setting on a side-dish, or reaching over to a wine-cooler in t
centre. Then comes the more laborious changing of cour
with the leanings right and left, to admit a host of dishes, t
are set on only to be taken off again, after being declined in s
cession by each of the guests, to whom they are handed rou
Yet this is fashion, and not to be departed from. With resp
to wine, it is often offered, when not wanted; and when want
is perhaps not to be had till long waited for. It is dreary to o
serve two guests, glass in hand, waiting the butler's leisure to b
able to take wine together, and then perchance being helped
despair to what they did not ask for; and it is still more drea
to be one of the two yourself. How different, where you can p
your hand upon a decanter at the moment you want it! I co
enlarge upon and particularize these miseries at great length
but they must be only too familiar to those who dine out, and
those who do not may congratulate themselves on their escape.
I have been speaking hitherto of attendance in its most perfect
state: but then comes the greater inconvenience, and the
monstrous absurdity of the same forms with inadequate establish-
ments. Those who are overwhelmed with an establishment are,
as it were, obliged in self-defence to devise work for their atten-
dants, whilst those who have no such reason ape an example
which, under the most appropriate circumstances, is a state of
restraint and discomfort, but which, when followed merely for
fashion's sake, becomes absolutely intolerable. I remember once
receiving a severe frown from a lady at the head of her table,
next to whom I was sitting, because I offered to take some fish
from her, to which she had helped me, instead of waiting till it
could be handed to me by her one servant: and she was not
deficient either in sense or good breeding; but when people give
into such follies, they know no mean. It is one of the evils of
the present day, that everybody strives after the same dull style
—so that where comfort might be expected, it is often least to be
found. State, without the machinery of state, is of all states the
worst. In conclusion of this part of my subject, I will observe,
that I think the affluent would render themselves and their
country an essential service if they were to fall into the simple,
refined style of living, discarding everything incompatible with
real enjoyment; and I believe, that if the history of overgrown
luxury were traced, it has always had its origin from the vulgar
rich—the very last class worthy of imitation. Although I think

uction of establishment would often conduce to the enjoy-
of life, I am very far from wishing to see any class curtailed
eir means of earning their bread; but it appears to me, that
ich might easily find more profitable and agreeable modes
mploying the industrious, than in ministering to pomp and
de.

had written thus far for my last number, according to my
mise in my last but one; but there was not even space
ugh to notice the omission. I now wish to add about a page,
l as, like other people I suppose, I can write most easily upon
at is freshest in my mind, I will give you, dear reader, an ac-
unt of a dinner I have ordered this very day at Lovegrove's,
Blackwall, where if you never dined, so much the worse for
a. This account will serve as an illustration of my doctrines
dinner-giving better than a long abstract discourse. The
rty will consist of seven men beside myself, and every guest is
ted for some reason—upon which good fellowship mainly
pends; for people brought together unconnectedly had, in my
inion, better be kept separate. Eight I hold to be the golden
mber, never to be exceeded without weakening the efficacy of
ncentration. The dinner is to consist of turtle, followed by no
her fish but white-bait, which is to be followed by no other
at but grouse, which are to be succeeded simply by apple
tters and jelly; pastry on such occasions being quite out of
ace. With the turtle of course there will be punch, with the
ite-bait champagne, and with the grouse claret: the two
rmer I have ordered to be particularly well iced, and they will
be placed in succession upon the table, so that we can help
rselves as we please. I shall permit no other wines, unless,
rchance, a bottle or two of port, if particularly wanted, as I
ld variety of wines a great mistake. With respect to the
juncts, I shall take care that there is cayenne, with lemons cut
halves, not in quarters, within reach of every one, for the
rtle, and that brown bread-and-butter in abundance is set upon
e table for the white-bait. It is no trouble to think of these
tle matters beforehand, but they make a vast difference in
nvivial contentment. The dinner will be followed by ices, and
good dessert, after which coffee and one glass of liqueur each,
d no more; so that the present may be enjoyed rationally
thout inducing retrospective regrets. If the master of a feast
shes his party to succeed, he must know how to command, and
t let his guests run riot, each according to his own wild fancy.
ich, reader, is my idea of a dinner, of which I hope you
prove; and I cannot help thinking that if parliament were to
ve me 10,000l. a year, in trust, to entertain a series of worthy

persons, it would promote trade and increase the revenue m
than any hugger-mugger measure ever devised.

SICK WIVES.

I am strongly of opinion that sick wives are very intere
for a short time, and very dull for a long one. It is of g
importance that females of all classes should reflect upon
distinction, and not abuse a privilege most readily granted t
if exercised within the bounds of moderation. Nothing i
tedious as uniformity; and as, under the bright sky of Italy,
sometimes sighs for a cloud, so in long-continued health a sl
ailment now and then is not without its advantages. In a w
it naturally calls forth the attentions of the husband, and fres
the delicacy of his affections, which gratifying effects, it is to
feared, tend frequently, in minds not well disciplined or stron
constituted, to generate habits of selfishness, and a sort of sic
appetite for indulgence. I seem to have observed that husban
after a certain duration of ill health in their wives, begin
manifest something of impatience, afterwards of indifference, a
lastly of weariness, however much they may keep up their atte
tions, and try to disguise their feelings; and I am sure there ar
not a few, who begin to calculate and look out, before they are
lawfully entitled so to do. I would not for the world mention
these horrid truths, but from a conviction that those who are ill
all their lives, might be well all their lives, if they took due care,
or put proper restraints upon themselves. Finding illness answer,
in the first instance, they are too apt to neglect, or even encourage
it, till it becomes a habit, and then the rest of their habits become
conformable—to the metamorphosis of the unfortunate husband's
home into an hospital. Perhaps the husband may in part thank
himself for his state, for not having shown firmness soon enough;
and I would advise, that when things seem to be hastening on to
this course, under the auspices of some silky medical attendant,
he be as speedily as possible replaced by one of rougher mould,
by way of experiment. When a course of treatment long tried
produces no benefit, but rather the reverse, it is good to try a
change, and therefore, if uninterrupted indulgence cannot effect
a cure, if every request complied with, every wish anticipated,
only aggravates the evil, probably a dose or two of privation
might be of service. If business neglected and pleasure foregone
have been in vain, why should not a round of engagements be
called in aid? A party of pleasure, with a few agreeable female
friends, might produce a turn in a long-standing disorder, when
nothing else could, and, being repeated at proper intervals, might

t a permanent cure. I admit this is a strong remedy, a sort mineral poison, likely in the first instance to cause an access alady; but anger is a strong stimulant, and tears often afford at relief, and a desire to witness what is going forward hath a derful efficacy in rousing to exertion. I have the more faith ch medicines, because I have often known a sick wife com-ely cured for a time by the serious illness of her husband, or children, or by any exciting event, either of joy or grief.

This is a subject of great importance, for it concerns the well-ng of so many homes, the comfort and morals of so many , the good training of so many children, and the peaceable joyments of so many dependents. The instances of habitual ess, which could not have been prevented by care at first, or prudence and resolution afterwards, must be too few to have ch effect on domestic enjoyment, and when they do occur, y ought to meet with unceasing consideration, especially as y are almost ever borne with an instructive patience and ignation. But it is far otherwise with the ill health I mean, ich has its origin and its continuance, one or both, in mis-nagement; and those who suffer themselves to be the victims it, ordinarily exact, under one guise or other, a very annoying gree of sacrifice from all about them. The sooner the evil is t out of fashion the better.

ORNAMENT.

Nature is the true guide in our application of ornament. She lights in it, but ever in subserviency to use. Men generally rsue an opposite course, and adorn only to encumber. With e refined few, simplicity is the feature of greatest merit in nament. The trifling, the vulgar-minded, and the ignorant, ire only what is striking and costly—something showy in con-st, and difficult to be obtained. Nothing can more severely, more truly satirize this taste, than the fancy of the Negro ief in the interior of Africa, who received an Englishman's it of ceremony in a drummer's jacket and a judge's wig. I ays think of this personage, when I see a lady loaded with rels; and if I had a wife, and she had such encumbrances, m the anxiety of which I saw no other chance of her being lieved, I should heartily rejoice in one of those mysterious dis-pearances, which have been so frequent of late, and which, it y be, have sometimes originated in a feeling on the part of sbands, *similar to mine.*

ECONOMY OF LABOUR.

One great superiority of the manufacturers of th over the agriculturists is attributable to their atten economy of labour. In my earliest remembrance t were too ignorant to think of it, afterwards they prosperous, and now they are too much bent on seeking other sources than their own energies. What might time by a combination of mechanical and chemical s as impossible to calculate beforehand, as it would hav years since to have foretold what would be the pres spinning, weaving, bleaching, and transport. Hun and human invention completely baffle calculation, a amongst many others, by this fact, that silk and cott from India here, and manufactured and sent back undersell the natives in their own markets, in spite and comparative difficulty of living from both natur tical causes. I think, with such examples of the triu industry, and enterprise, the actual state of our agricul disgraceful. I was led into these remarks by a passag my letters from the Continent, from which I have series of extracts in former numbers. The passage is as "I observed in Lorraine two ploughs in a field of drawn one by five horses, and the other by four, b women, and driven by men." This only proves that labour is less practised in some parts of France than and such I believe to be generally the case on th compared with this country, not only in agricult everything else. I have frequently seen in France shoeing a horse, having first put him in the stocks each foot in turn over a bar. The reason, probab women were holding the ploughs I saw, might be tha more skilful than the men, as, during the war, the fe more regularly employed in such labour. I will co a remarkable instance of the triumph of ingenuity o tion. The Abbé Raynal lays it down, without s doubt, that North America could never become of m ance beyond a short distance from the coast, on acc impossibility of ascending the great rivers. The ap steam to navigation has alone falsified that position, a and canals are adding their powerful aid. I cannot ing that those who affirm, that if a north-west pass be discovered, it would never be made available to *purpose, are* a little presumptuous. The progress of in *already witnessed* should teach us diffidence in ha

predictions. The first experiment I ever saw of applying steam to navigation was on the Duke of Bridgewater's canal, when eleven coal-barges were dragged along by an engine at the rate of two miles an hour, and with terrible destruction to the banks. This, I think, was before steam navigation was brought to anything like perfection in the United States, and I little thought then of being carried some fifteen miles an hour against the wind, as I was the other day on the Thames.

COMPOSITION.

There is no exercise of the mind more delightful or more irksome, according to circumstances, than composition. With me the humour depends almost entirely upon my mode of living; and when I practise my doctrines respecting health, I think I may say I experience no difficulties. Attention to diet I find to be of much the most consequence; but when I am also careful as to quantity of sleep and exercise, my capabilities rise to their highest pitch; that is, temperance removes difficulties, and moderation in sleep and activity in exercise create facilities. There are accidental causes which have their influence, but in an inferior degree, and personal management at all times enables me to command my powers. It is far otherwise when the temptations of society induce irregularities or excess, and the digestive organs have lost their tone. Ideas refuse to appear; phrases, which at other times would have fallen into the ranks in order due, become, as it were, of the awkward squad, and seem utterly incapable of discipline, and despair is only driven away by necessity. I should think there can scarcely be a more piteous case than that of an author out of sorts, writing for bread against time. As far as the pencil can go, Hogarth has depicted such a person in his 'Distrest Poet,' but there must be "that within which passeth show." The difference between the best humour for composition and the worst is about the same as that between a salient fountain and a crazy pump in a deep well: the produce may be equally good in both cases, but the labour is beyond comparison different. It has happened to me more than once to receive particular commendation for those numbers in the composition of which I have been the most perplexed, and which I fully expected would have met with censure. However, I intend to avail myself of the comparative solitude of next month to pay special attention to my state, both for my own ease, and to see the result.

EDUCATION.

It is a great art in the education of youth to find out peculiar aptitudes, or, where none exist, to create inclinations, which may serve as substitutes. Different minds are like different soils; some are suited only to particular cultivation; others will mature almost anything; others, again, are best adapted to a round of ordinary products; and a few are wasted, unless they are reserved for what is most choice. The common run of minds may be compared to arable land, and are suited indifferently to the drudgery of any business. There is a more rugged, and apparently sterile class, which yields no return to ordinary cultivation, but is like the mountain side, rearing, in a course of years, the stately forest; and there are the felicitous few, which resemble the spots calculated for the choicest vineyards. It is fortunate for the individuals and society, when each class is put to its proper use. To pursue the comparison, minds, like soils, are often deceitful in their early promise; and as a young orchard will sometimes thrive vigorously for a time, and when its owner expects a fair return, will canker and die—so youth will promise success in a particular line, till some hidden defect begins to operate, and the fondest hopes are blasted. However, these are the exceptions, and not the rule, and sound judgment in the destination of children will, in the vast majority of cases, be amply repaid. The great error, I apprehend, that parents fall into, and often unconsciously, is, that they consult their own interests and inclinations rather than those of their children, and that vanity, ambition, and avarice, too often blind their understandings. There are difficulties even with the purest intentions, because apparent aptitudes are not, as I have already observed, always real ones, and because inclinations often arise from accidental causes, and change for the same reason. Where there is a great and undoubted aptitude it must be injudicious to thwart it; for though the indulgence may be attended with objections, it must in the nature of things be compensated by keen enjoyment, and it is better to be eminently successful in an inferior line than moderately so, with a great chance of failure in a superior one. Where it seems a matter of indifference to what a young person is destined, it is important, when the choice is made, to create a corresponding inclination, which will serve in some sort instead of an aptitude, and this may be easily accomplished in general by contriving some attraction to the calling, as by bringing about an intimacy with one already engaged in it, and turning the will of the parent into the choice of the child. Some such course is the *most likely* to ensure that willingness and steadiness which are

forerunners of success. There are certain useful branches of learning which it is expedient, or rather necessary, that every one should be instructed in according to situation in life, whatever may be the individual repugnance or unfitness. But it is otherwise with accomplishments and the higher parts of learning; for they profit really nothing, where there is no turn for them, and the time and attention they are made to occupy might often be advantageously employed on plainer subjects. I will instance the routine of accomplishments that young ladies are constrained to acquire, whether they have any taste for them or not, the display of which, when unaccompanied by taste, is a great annoyance in society. A taste cultivated affords pleasure both to the possessor and to others; and if people would only addict themselves to that in which they excel, they might well afford to be ignorant of most other matters. What a quantity of dancing, singing, playing, and drawing there is, which has no other effect but to expose and bore!

No. XVI.—Wednesday, September 2, 1835.

GIVING SECURITY.

Society is governed much more by false than by true principles; by expedients and substitutes rather than by sound rules. When abuse has arisen from the neglect of a principle, it is a very common error to abandon the principle, and adopt some expedient with reference to the particular abuse which is the beginning of endless botchery. There are very numerous instances of this both in the practice of government and in legislation. A true principle, if adhered to, has a self-adjusting power; a false one requires constant bolstering, and every quack has his nostrum. There never was a period, probably, in the history of this country, when there was a greater tendency to wander from sound principles than at the present. The undoubted necessity for great changes has raised up a host of reformers, who think, because they can see abuses, that they can with equal facility see the proper remedies; but they appear to me, one and all, incapable, from the double disqualification of party blindness and want of elementary experience. It is not often that I trouble myself about the lengthy debates in the two houses of parliament; but on two or three questions, which have been the objects of my particular attention, I have read everything that has been said on both sides, and I can say, without exaggeration, that I have been perfectly astonished at the general

absence of accurate information and clear views, and I have often had occasion to doubt whether those who took my side of the question, or those who took the opposite, were the most deficient. The reason of this I believe to be twofold; first, the want of schooling in the art and practice of government, which can never be supplied by information at second hand; and, secondly, because even with the purest and highest minded, according to the present standard, I fear zeal for some party end constantly predominates over that for the establishment of truth. Nothing but the organization of local governments upon such principles as will induce the best qualified there to begin their training, will ever produce a race of sound legislators and practical statesmen. It is not in the nature of things that either minister or legislator should learn their business in office or in parliament; they are beginning where they ought to end. They should enter upon their career in a smaller field, and in closer contact with mankind. The minister should know from his own gradual experience, or he will ever be vague in his views, as well as in trammels to interested and narrow-minded underlings; and the legislator should draw from nearer sources than the biassed and imperfect information to be obtained through committees and commissions, in which information, as far as I have seen, there is at least as much of falsehood as of truth. Our leading men are formed very much upon the plan of making a general, by giving at once the command of an army. To say that any man has great official and parliamentary experience, is ordinarily to say little more than that he is a tactician in trick and intrigue, and, in proportion, removed from the straightforward path of patriotism. However, the fault lies principally in the want of opportunity for preparation, owing to a system of overgrown government-in-chief, instead of a duly organized ascending scale.

Having wandered into these remarks, I will bring myself back to the subject proposed, by repeating my first sentences. Society is governed much more by false than by true principles; by expedients and substitutes rather than by sound rules. When abuse has arisen from the neglect of a principle, it is a very common error to abandon the principle and adopt some expedient with reference to the particular abuse. A strong illustration of this seems to me to be found in the practice of taking security from persons in public trusts of a pecuniary character—a practice, the reasonableness of which I have never heard even doubted; but let us see how it is likely that it operates. In my article on 'Preferment to Place,' in my thirteenth number, I have *observed,* "It is not enough to prefer those who are fit; the choice

ould fall upon those who are most fit. It is not enough to ose from those who apply; the most meritorious should be ght out." If this principle had been followed, the idea of quiring security would never have occurred. It would have en unnecessary, and would have been a degradation. But glect of the principle induced a frequent violation of trusts, the most prominent feature being a defalcation in accounts, e remedy applied had solely a reference to that, though it is t to be supposed that a public defaulter could originally have en very fit for his situation. The real remedy lay in an inquiry each defalcation into the mode of appointment, and a demand the part of the public of the enforcement of the principle I ave above laid down. The expedient of taking security has a endency to lower still farther the standard of qualification, ecause the principal abuse being professed to be guarded against, greater carelessness as to general fitness will be the consequence, nd though the public may be saved from pecuniary loss in particular instances, the class of servants will be deteriorated. They ave other duties to perform besides receiving money; but, provided they can get security considered sufficient, those other duties will be comparatively little thought of by those who have to appoint. They will easily justify to themselves a bad appointment with a good security. But if character were the only security it would be otherwise, and the public would have the chance of being well served in every particular. Suppose a situation vacant where security is required, the most likely person to obtain it is some one with a large family, who, by improvidence or mismanagement has become an unceasing burden to his connexions. They exert all their influence, and most strenuously, to get rid of him, and are quite willing to run the risk of finding him security, in order to relieve themselves from the present pressure. What chance has an independent man, who is a burden to nobody, with such a competitor? and what chance has the public of being considered? The meritorious are generally too backward in urging their claims, and it is not to be expected that their friends will be as zealous as the interested supporters of a hanger-on. As I can conceive nothing much more irksome to a man of honest intentions and high feeling than to have to ask his friends to become his sureties, I believe that very circumstance has often prevented the most fitting applications; and, after all, the securities taken for the undeserving, when they have been recurred to, have often proved unavailing, or, on the other hand, have caused the ruin of innocent persons after a world of *previous anxiety*. There is also this evil in the system, *that it frequently induces neglect* in those whose place it is to see

the punctual discharge of official duties; and their reliance upon the security produces the very inconvenience meant to be guarded against. Though the practice of requiring security is undoubtedly not uniform in its evil operation, I believe its general tendencies to be—to encourage the improvident and mismanaging by opening to them situations of which otherwise they would have no chance—to promote jobbing amongst the connexions of such—to discourage merit, and to lower the value of character—to increase carelessness and corruption in the dispensation of patronage, and to defeat its own particular end by injuring the public service, instead of promoting it. The true principle is to make character the only security, and a few departures in practice would only work their own cure; but a departure from the principle produces a permanent deterioration.

ART OF TRAVELLING—(*concluded.*)

Before setting out upon a journey it is advantageous to be rather more abstemious than usual for a day or two, as the sudden change of habits, even with the most regular livers, is apt to produce some derangement of system; and at any rate such a course makes the body accommodate itself better to the motion and confinement of a carriage, upon which I have made some remarks in my articles on the 'Attainment of Health.' It is particularly desirable to make the necessary arrangements with respect to luggage, passports, &c., a little beforehand, and not to be in a feverish hurry and bustle at the last moment, with the chance of forgetting something of importance. Setting out at one's ease is a good omen for the rest of the journey. With respect to luggage, I recommend the greatest compactness possible, as being attended with constant and many advantages, and in general I think people are rather over-provident in taking more than they want. Avoid being intrusted with sealed letters, or carrying anything contraband, for yourself or others. A necessity for concealment causes a perpetual anxiety, and has a tendency to destroy that openness of manner which is often very serviceable in getting on. Avoid also commissions except for particular reasons; they are generally very troublesome and encumbering. When the weather will permit avail yourself of opportunities of quitting your carriage to take exercise; as whilst the horses are changing, walk about or walk forward, taking care only not to get into a wrong road, of which sometimes there is danger. If you pay yourself, a great deal of your comfort will depend upon management. I once posted a considerable distance *through France* with a Bohemian courier who did not understand

paying, so I undertook it for my companion. As I wished always to walk forward on changing horses it was an object to me to save time, and the course I pursued was this: I took care to have a constant supply of change of every necessary denomination, and to ascertain what it was usual in the different parts of the country to give the postilions. Before arriving at each post-house I calculated by the post-book the charge for the horses, and on arrival I had the exact sum ready, which I put in the postilion's hand, saying, with a confident air, so much for the horses, so much for driving, and so much to drink. The consequence was I lost no time; the money was received without any objection, and almost always with thanks. By a less decided or less accurate method the trouble and vexation are great, and you have to do with a set of people who are never satisfied. If you do not know what the amount is, or hold your purse in your hand, or exhibit any hesitation or doubt, you are immediately attacked and pestered in the most importunate and tormenting manner. It has a great effect, I believe, with the postilions to separate their gratuity into the driving and the drink money. They consider it, I was told, as a sort of attention, and certainly I found the observance of the rule very useful. A certain sum for driving, with four or five sous to drink, will elicit thanks, when a larger amount, not distinguished, will only excite importunity. I am speaking of what was the case fifteen years since, and I think it was the same in Italy. Decision of manner in paying has universally a good effect; but then it is necessary to make the best inquiries as to what is right.

An Englishman in foreign countries need have no fear that any courtesy he may be disposed to show will not meet with an adequate, or more than adequate, return. A foreigner connects with his idea of an Englishman wealth, freedom, and pride. The two former qualities inspire him with a feeling of his own inferiority, whatever he may profess to the contrary, and the last has the effect of preventing him from hazarding the first advance, or if he does venture it is generally with caution and distrust. For the same reason he will not unfrequently receive an advance with a degree of suspicion, which has the appearance of dislike; but the moment he feels anything approaching to a confidence of courteous treatment he is eager to meet it more than half-way. English reserve and this foreign suspicion combine to keep up a distance and sort of alienation in appearance, which do not exist in reality, and which it is in an Englishman's power to dispel whenever he pleases. All things considered, it is next to impossible that foreigners should not feel that Englishmen enjoy a decided superiority, and it is useful in travelling to bear in mind

this fact, not for the purpose of gratifying pride, but of showing a disposition above it. English courtesy bears a high premium everywhere, and the more so because it has universally the credit of being sincere. An habitual exercise of it in travelling is an excellent passport. I do not at present recollect any other observations on the Art of Travelling which are not commonly to be met with, but I feel confident that the few I have given, if ttended to, may be of considerable service.

ART OF DINING.

I shall begin this article with stating that the dinner at Blackwall, mentioned in my last number, was served according to my directions, both as to the principal dishes and the adjuncts, with perfect exactness, and went off with corresponding success. The turtle and white-bait were excellent; the grouse not quite of equal merit; and the apple-fritters so much relished, that they were entirely cleared, and the jelly left untouched. The only wines were champagne and claret, and they both gave great satisfaction. As soon as the liqueurs were handed round once, I ordered them out of the room; and the only heresy committed was by one of the guests asking for a glass of bottled porter, which I had not the presence of mind instantly to forbid. There was an opinion broached that some flounders water-zoutcheed, between the turtle and white-bait, would have been an improvement,—and perhaps they would. I dined again yesterday at Blackwall as a guest, and I observed that my theory as to adjuncts was carefully put in practice, so that I hope the public will be a gainer.

In order to bring the dinner system to perfection according to my idea, it would be necessary to have a room contrived on the best possible plan for eight persons, as the greatest number. I almost think six even more desirable than eight; but beyond eight, as far as my experience goes, there is always a division into parties, or a partial languor, or sort of paralysis either of the extremities or centre, which has more or less effect upon the whole. For complete enjoyment a company ought to be One; sympathizing and drawing together, listening and talking in due proportions—no monopolists, nor any ciphers. With the best arrangements, much will depend upon the chief of the feast giving the tone, and keeping it up. Paulus Æmilius, who was the most successful general and best entertainer of his time, seems to have understood this well; for he said that it required the same sort of spirit to manage a banquet as a battle, with this *difference*, that the one should be made as pleasant to friends,

and the other as formidable to enemies, as possible. I often think of this excellent saying at large dinner-parties, where the master and mistress preside as if they were the humblest of the guests, or as if they were overwhelmed with anxiety respecting their cumbrous and pleasure-destroying arrangements. They appear not to have the most distant idea of the duties of commanders, and instead of bringing their troops regularly into action, they leave the whole army in reserve. They should at least now and then address each of their guests by name, and, if possible, say something by which it may be guessed who and what each person is. I have witnessed some ridiculous and almost incredible instances of these defects. I remember once at a large dinner-party at a great house, the lion of the day not being called out once, and going away without the majority of the company suspecting who he was. On a similar occasion, as a very distinguished man left the drawing-room, a scarcely less distinguished lady inquired who that gentleman was, who had been talking so long to her,—though she had sat opposite to him at dinner. It appears to me that nothing can be better contrived to defeat its legitimate end, than a large dinner party in the London season,—sixteen, for instance. The names of the guests are generally so announced that it is difficult to hear them, and in the earlier part of the year, the assembling takes place in such obscurity, that it is impossible to see. Then there is often a tedious and stupifying interval of waiting, caused perhaps by some affected fashionable, some important politician, or some gorgeously-decked matron, or it may be by some culinary accident. At last comes the formal business of descending into the dining-room, where the blaze of light produces by degrees sundry recognitions; but many a slight acquaintance is prevented from being renewed by the chilling mode of assembling. In the long days the light is more favourable, but the waiting is generally more tedious, and half the guests are perhaps leaving the park, when they ought to be sitting down to dinner. At table, intercourse is prevented as much as possible by a huge centre-piece of plate and flowers, which cuts off about one-half the company from the other, and some very awkward mistakes have taken place in consequence, from guests having made personal observations upon those who were actually opposite to them. It seems strange that people should be invited, to be hidden from one another. Besides the cenre-piece, there are usually massive branches, to assist in interrupting communication; and perhaps you are placed between two persons with whom *you are not acquainted*, and have no community of interest *to induce you to become so*, for in the present overgrown state

of society, a new acquaintance, except for some particular re
is an encumbrance to be avoided. When the company is
ranged, then comes the perpetual motion of the attendants,
perpetual declining of what you do not want, and the perpe
waiting for what you do, or a silent resignation to your fate.
desire a potato, and to see the dish handed to your next neighb
and taking its course in a direction from you, round an imm
table, with occasional retrograde movements and digression
one of the unsatisfactory occurrences which frequently t
place; but perhaps the most distressing incident in a gr
dinner is, to be asked to take champagne, and, after much da
to see the butler extract the bottle from a cooler, and hol
nearly parallel to the horizon, in order to calculate how much
is to put into the first glass to leave any for the second.
relieve him and yourself from the chilling difficulty, the o
alternative is to change your mind, and prefer sherry, whi
under the circumstances, has rather an awkward effect. Th
and an infinity of minor evils are constantly experienced ami
the greatest displays, and they have from sad experience ma
me come to the conclusion, that a combination of state and c
culation is the horror of horrors. Some good bread and chee
and a jug of ale, comfortably set before me, and heartily giv
are heaven and earth in comparison. I must not omit to me
tion, amongst other obstacles to sociability, the present excessi
breadth of fashionable tables for the purpose of holding, first, t
cumbrous ornaments and lights before spoken of; secondly,
some cases, the dessert, at the same time with the side-dishe
and, lastly, each person's cover, with its appurtenances; so th
to speak across the table, and through the intervening objects,
so inconvenient as to be nearly impracticable. To crown all,
the ignorance of what you have to eat, and the impossibility o
duly regulating your appetite. To be sure, in many particular
you may form a tolerably accurate guess, as that, at one season
there will be partridges in the third course, and at another
pigeons, in dull routine. No wonder that such a system pro
duces many a dreary pause, in spite of every effort to the con
trary, and that one is obliged, in self-defence, to crumble bread
sip wine, look at the paintings, if there are any, or if there are
not, blazon the arms on the plates, or, lastly, retreat into oneself
in despair, as I have often and often done. When dinner is
over, there is no peace till each dish in the dessert has made its
circuit, after which the wine moves languidly round two or three
times, and then settles for the rest of the evening, and coffee and
small talk finish the heartless affair. I do not mean to say that
such dinner-parties as I have been describing have not frequently

deeming circumstances. Good breeding, wit, talent, tion, and every species of agreeable quality, are to be h there; but I think these would appear to much greater ge, and much oftener, under a more simple and unre- system. After curiosity has been satisfied, and expe- ipened, I imagine most people retire from the majority d dinners rather wearied than repaid, and that a feeling enjoyment is the exception, and not the rule. In the n, there is no compensation for ease; and ease is not to l in state and superabundance, but in having what you ien you want it, and with no temptation to excess. The te objects of dinner are to refresh the body, to please the nd to raise the social humour to the highest point; but jects, so far from being studied, in general are not even of, and display and an adherence to fashion are their substitutes. Hence it is, that gentlemen ordinarily un- l what pertains to dinner-giving so much better than nd that bachelors' feasts are so popular. Gentlemen ore in view the real ends, whereas ladies think principally ay and ornament, of form and ceremony—not all, for ve excellent notions of taste and comfort; and the cul- of them would seem to be the peculiar province of the one of the chief features in household management. s one female failing in respect to dinners, which I cannot re noticing, and that is, a very inconvenient love of and flowers, either natural or cut in turnips and carrots, k on dishes, so as greatly to impede carving and helping. the true barbarian principle of ornament, and is in no inguishable from the "untutored Indian's" fondness for and shells. In both cases the ornament is an encum- and has no relation to the matter on which it is placed. re is a still worse practice, and that is pouring sauce over dishes to prevent them from looking too plain, as parsley er, or white sauce over boiled chickens. I cannot distin- is taste from that of the Hottentot besmearing himself ease, or the Indian with red paint, who, I suppose, have e same reason for their practice. To my mind, good ll cooked, the plainer it looks the better it looks, and it y is better with the accessories kept separate till used, hey form a part of the dish. In my next number I shall ideas of what dinners ought to be.

PAUPERISM.

I shall continue from time to time, as long as they last, to give such extracts from my pamphlet on 'Pauperism,' as I think will contribute to instil sound doctrines on the subject into the minds of my readers.

"Though the sum annually raised on account of pauperism is so large, yet, in any ordinary period, the amount of real pauperism is probably much less than is supposed; and of that amount a large proportion is directly produced by the certain anticipation of a provision from the parish. The expenses of management and of litigation, and indeed all the expenses of the system, except the money laid out for the actual maintenance of paupers, may here be put out of the question, because, if the latter could be dispensed with, the former would cease of course. A pauper, in the strict sense of the word, is one, who, being without property, and unable by his labour to support himself and those legally dependent upon him, and having no competent friends compellable or willing to help him, is forced to resort to the parish for relief. From the number of real paupers, then, are to be excepted, 1st, The few who have property, but conceal it, some of whom, from miserly habits, receive relief for many years; 2ndly, The more numerous class, with competent friends, who would willingly assist them, but do not choose to save the parish; 3rdly, The large class who successfully feign inability to perform or procure labour; 4thly, All those who by any other species of imposition, or by abuse on the part of their friends, wrongfully participate in the parish fund; and lastly, the more prudent portion of the immense number, who, whilst in full employ, receive a part of their maintenance from the poor's rates, which portion, if they were not remunerated in so degrading a mode, would learn immediately to depend upon themselves. So far as the classes above enumerated are concerned, no inconvenience would result from the immediate abolition of the Poor-Laws. With respect to those who are really paupers, but who have become so from the certain anticipation of a provision from the parish, there may be reckoned, 1st, Those to whom property has at some period of their lives come, but who have wilfully run through it, in consequence of their habits having been previously formed according to the low standard of the Poor-Laws; 2ndly, The numerous class who have had opportunities of accumulating, but who have wasted their means with a fixed determination eventually to have recourse to the parish; 3rdly, Those whose determined pauper habits have disgusted their friends, or made *them lose* opportunities of making some; 4thly, Those who have

incapacitated themselves from labour by dissolute habits, contracted from a reliance on parochial assistance; 5thly, Those (and a numerous class they are) who, from perverseness of temper, have wilfully brought themselves upon the parish; 6thly, Those who married from a reliance on the rates; 7thly, Hereditary paupers; in country places, especially where there are no great changes, it will often be found that the principal part of the poor's rates is paid to a few families, who have been in the habit of depending upon them from the remotest periods to which the accounts go back, and who think they have acquired as good a title to the parish fund as the land-owners have to their estates; lastly, Those who have been persuaded by other paupers to pauperise themselves. I have not enumerated these different classes from theoretical inference, but from practical observation; and it is obvious, that so far as they are concerned, the poor-laws might, without inconvenience, be made to cease with the next generation.

"Amongst the various means of reducing pauperism, it is highly desirable that its true nature should become as generally understood as possible, in order that it may meet with more discouragement than has hitherto been given to it. It is to be wished, that the magistrates would not so frequently inculcate the doctrine of reliance upon the overseer, in the various cases of distress and difficulty presented before them—that the affluent and humane would not incautiously encourage applications to the parish, and, on the plausible statements of the applicants, take part with them against those whose duty it is to be strict—that the employers of labourers would not, for the sake of a partial and temporary saving, assist in pauperising their workmen, who are sure to repay them with idleness, dishonesty, and refractoriness; that political partisans would not deceive the labouring classes, by holding out to them that they are *forced* into a state of dependence by misrule and oppression; and lastly, that the prudent part of those classes would not stand aloof from sympathy or fear, but would heartily unite against the spirit of pauperism, as the worst of all possible enemies to their nearest interests. There can be no humanity in the poor-laws: if wages are not sufficient, they are only paying what is due in a degrading and cruel manner; if wages are sufficient, they are a provision held out beforehand to improvidence and all its desolating evils. *Nothing can permanently better the condition of the working classes but an increase of prudence.* Any improvement in means would be wasted, or worse than wasted, unless there should be a corresponding improvement of habits. How could a reduction of *taxation, or a diminution* in the price of corn, permanently

benefit those who become idle and profligate as the means o living become easy, or what better is a man in the end for being able to gain as much in four days as he gained in six, if he only works in proportion, or wastes his money as fast as he gets it! It is lamentable, but true, that to the improvident populatio of large towns, and to the pauperised labours of most of the agricultural districts, any facilities for maintaining themselves, beyond drudging for the bare necessaries of life, only make them work the less and multiply the faster. Of providing any resources for casualties, or for old age, they have no idea: and it is this state of things which makes it so generally believed, that the poor-laws' system cannot be dispensed with. Those who hold this opinion do not look to a sufficiently high standard; they see that improvidence is the present characteristic of the labouring classes, and that the improvident, as a body, will not labour unless compelled by necessity: therefore it is concluded that the bulk of mankind must be kept on the verge of necessity, or that the requisite labour will not be performed. But the most efficiently industrious are those who, having fixed their minds upon securing comfort and independence, are constantly intent on the means; and there is no reason in the nature of things, why the requisite habits should not be made as prevalent as the opposite ones are now."

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CLUBS.

One of the greatest and most important modern changes in society is the present system of clubs. The facilities of living have been wonderfully increased by them in many ways, whilst the expense has been greatly diminished. For a few pounds a year advantages are to be enjoyed, which no fortunes, except the most ample, can procure. I can best illustrate this by a particular instance. The only club I belong to is the Athenæum, which consists of twelve hundred members, amongst whom are to be reckoned a large proportion of the most eminent persons in the land, in every line, civil, military, and ecclesiastical, peers, spiritual and temporal, commoners, men of the learned professions, those connected with science, the arts, and commerce in all its different branches, as well as the distinguished, who do not belong to any particular class. Many of these are to be met with every day, living with the same freedom as in their own houses. For six guineas a-year every member has the command of an *excellent* library, with maps; of the daily papers, English and

, the principal periodicals, and every material for writing, tendance for whatever is wanted. The building is a sort ɔe, and is kept with the same exactness and comfort as a dwelling. Every member is a master, without any of the of a master. He can come when he pleases, and stay ɜ long as he pleases, without anything going wrong. He command of regular servants, without having to pay or ıge them. He can have whatever meal or refreshment he at all hours, and served up with the cleanliness and com- his own home. He orders just what he pleases, having rest to think of but his own. In short, it is impossible to a greater degree of liberty in living. To men who n the country, and who come occasionally to town, a club cularly advantageous. They have only to take a bed-room, y have everything else they want in a more convenient an by any other plan. Married men, whose families are find the nearest resemblance to the facilities of home in angements of a club; and bachelors of moderate incomes, ple habits, are gainers by such institutions in a degree calculation. They live much cheaper, with more ease edom, in far better style, and with much greater advan- s to society, than formerly. Before the establishment of ıo money could procure many of the enjoyments which are ithin the reach of an income of three hundred a-year; and ference between that part of men's lives when they are g the world, heretofore and at present, is very remarkable. r the same facilities of living, nor the same opportunities ıvating society, could have been commanded twenty years ɔn any terms. In those days, every mode of living for a man upon the town was attended with something irksome nse on one hand, uncomfort on the other—confinement uch to the same limited circle of acquaintance, not so much ɔoice, perhaps, as from necessity, and obligation to conform trary rules of living, instead of, as now, freely following clination. Clubs, as far as my observation goes, are ıble to economy of time. There is a fixed place to go to, ning is served with comparative expedition, and it is not ary in general to remain long at table. They are favour- temperance. It seems that when people can freely please lves, and when they have an opportunity of living simply, is seldom committed. From an account I have of the es at the Athenæum in the year 1832, it appears that ɔen thousand three hundred and twenty-three dinners cost, *verage, two shillings* and nine-pence three farthings each, t *the average quantity* of wine for each person was a small

fraction more than half a pint. Many people drink no w
some only one glass; and excess, or even anything approac
to it, may be said to be unknown. I have often found that
beginning of excess was to be traced, at taverns and coffee-hou
to calling for more than was wanted, for the good of the ho
and not to appear shabby. The consequence was an unfitnes
leaving the table, which induced further indulgence, not fr
absolute inclination, but from not knowing what else to do.
is otherwise where people begin only with what they desire;
soon as they are satisfied, it is easy to stop: but if a man
only wants half a pint of wine, thinks himself obliged to or
double the quantity when he has finished it, he will probably
on still further, from a mere disinclination to move, caused
the first trifling excess. One of the most important advanta
attending clubs is the circumstance of their affording a harml
place of resort at all hours. They are harmless, because there
nothing going on but conversation, study, or a little play for
sake of amusement; and it is a great preventive of expense a
irregularities to be able to pass those intervals from business
other engagements, which are otherwise difficult to dispose of,
security from temptation. Lord Chesterfield, who must
allowed to have been a good judge in such matters, has given
as his opinion, that ten times more men are ruined from
adoption of vice, than from natural inclination. Now noth
leads people more to adopt vice than the difficulty of employ
their leisure hours, and those periods when a disinclinatio
solitude comes on. Men do not in general acquire a habit of
company for the love of bad company, but because it is the ea
to get into, or perhaps at the moment the only resource:
those who only make occasional aberrations, are probably n
frequently induced to do so by temptation presenting itself,
there being no other attraction at hand. A club is a cons
provision against these dangers for those who wish to avail th
selves of it; and whether a man is weary of solitude, or is
quite ready for it after the enjoyments of society, he has alwa
resource in the easy attractions of his club, where he may ha
lessly while away the hour or half hour which he would other
be at a loss to dispose of. In my opinion, a well-constituted
is an institution affording advantages unmixed with alloy. I
aware that such is not the view which ladies are disposed to
of the subject, but I think they judge from a misapprehensio
facts, and that in the end they will be no small gainers by
improvement of the habits of the men, likely, or rather cer
to result from the course of life pursued in clubs. The objec
I have heard stated are, that clubs make men independ

male society, the effects of which are already sensibly felt; that hey prevent men from thinking of marrying; and that if they do narry, the luxury and comfort they have enjoyed at so easy and heap a rate, render them discontented with home. With respect o the objection that clubs make men independent of female ociety, I can only say, that at the Athenæum it is certainly not the case. In the first place, very few members breakfast there, and of those few the majority are generally visitors to town, who, if not at the club, would be at a coffee-house. There is a greater number to read the morning papers, who have breakfasted at home, and take the club in the way to their business. During the day there is a succession of stragglers who look in as they pass by, or have occasion to consult books or write letters. There is generally the largest assembly between the arrival of the evening papers and the hour of dinner, when people congregate on their way to their respective homes; but as it is to learn the news, and to give invitations, the ladies can be no losers by such a practice. From the number of dinners I have already mentioned to have taken place at the Athenæum in 1832, it appears the daily average of dinners was forty-seven and a fraction; and if from that number be deducted those members, who, independently of clubs, from their avocations or their habits, or any other reason, would have been taking a solitary meal, it cannot be said that female society was much affected; nor is it more so at present. In those hours of the evening which are peculiarly dedicated to society, I should think, on an average, twenty members could not be counted at any one time throughout the suite of rooms up stairs, the largest of which is one hundred and three feet long, and thirty wide; indeed, in general, when I have gone there in the evening, it has been as into a sort of desert. If female society be neglected, it is not owing to the institution of clubs, but more probably to the long sittings of the House of Commons, and to the want of easy access to family circles. For the most part, female society is only to be met with at formal and laborious dinners, and overcrowded and frivolous parties, attendance on the latter of which men of sense soon find out to be a nuisance and a degradation. It was said by a man of high rank, large fortune, and extraordinary accomplishments, that he did not know a single house in London where he could venture to ask for a cup of tea; and though this might not be literally true, it argues a lamentable degree of restraint. An easy access to female society, and the club system for men, in my opinion, would go very well together. I must here remark, that at the Athenæum I never heard it even hinted, that married men *frequented it to the prejudice* of their domestic habits, or that

bachelors were kept from general society. As to the objection that clubs prevent men from thinking of marrying, I think they can only have that effect so far as to prevent them from thinking of marrying prematurely, but that their ultimate tendency is to encourage marriage, by creating habits in accordance with those of the married state. In opposition to ladies' objection to clubs, I would suggest this important distinction,—that they are a preparation, and not a substitute, for domestic life. Compared with the previous system of living, clubs induce habits of economy, temperance, refinement, regularity, and good order; and as men are in general not content with their condition, so long as it can be improved, it is a natural step from the comforts of a club to those of matrimony, and I certainly think there cannot be a better security for the good behaviour of a husband, than that he has been trained in one of those institutions. When ladies suppose that the luxuries and comforts of a club are likely to make men discontented with the enjoyments of domestic life I think they wrong themselves. One of the chief attractions of a club is, that it offers an imitation of the comforts of home, but only an imitation, and one which will never supersede the reality. As to luxuries, I have shown that in the Athenæum the mode of living is simple rather than luxurious, and in some of the other clubs the scale is still more economical; whilst at the Travellers', which is the most expensive, there is no approach, considering the class of which it is composed, and taking the average, to anything like excessive luxury. There is one hint, which I think ladies might take with advantage from clubs, in their domestic management, and that is, that the style of dinner is the easy, and not the ornamental—a difference upon which I have made some remarks in the article on the Art of Dining in my last number; and I will conclude with recommending them not to fancy any comparisons favourable to themselves, but confidently to trust to those powers, which, if they use well, they cannot use in vain.

ART OF DINING.

In the article in my last number on the 'Art of Dining,' I promised to give this week my ideas of what dinners ought to be. I shall begin with repeating a preceding passage:—

"In order to bring the dinner system to perfection according to my idea, it would be necessary to have a room contrived on the best possible plan for eight persons, as the greatest number. I almost think six even more desirable than eight; but beyond *eight*, as far as my experience goes, there is always a division into

, or a partial languor, or a sort of paralysis either of the
ities or centre, which has more or less effect upon the
. For complete enjoyment, a company ought to be One;
thizing and drawing together, listening and talking in due
rtions—no monopolists, nor any ciphers." I am now sup-
; the whole object to be the perfection of dinner-parties,
t reference to number of family or acquaintance, and
t reference to display or any other consideration; but I
e every other consideration postponed to convivial enjoy-
alone. Spacious and lofty rooms destroy, or at least
n, that feeling of concentration which is essential to perfect
ship. There is a sort of evaporation of one's self, or flying
o the void, which impairs that force of attention necessary
e and receive complete enjoyment. A party, to use a
ar phrase, should be, as it were, boxed up, comfortably
d, with room enough, but not to spare, or, as the French
itionists used to have it, should be "one and indivisible."
who have dined in the very small rooms, called *cabinets*
uliers, at the *restaurants* at Paris, must have remarked
neficial influence of compactness in promoting hilarity, and
ing abstraction and restraint; but those rooms have no
desirable qualification but their smallness, which is often
ne, and they have not been originally contrived for the
se for which they are used, yet they have a capability of
cing more of a festive disposition than is to be found amidst
and display. Dining-rooms in London are in general, I
very tasteless and uninspiring in themselves, and, when set
hey are decorated, after the barbarian style, rather for dis-
than with reference to their use.

m the architect to the table-decorator, there seems to be a
absence of genius for the real objects to be aimed at.
ss of proportion, harmony of colouring, and disposition of
are the most desirable qualities in any room, but especially
ining-room, without any individual ornaments or objects to
ct the attention; so that the moment one enters, there may
feeling of fitness, which is productive of undisturbed satis-
n, and disposes the mind to the best state for enjoyment.
tion should be directed to produce an effect from the whole,
ot by the parts. For this reason light should be thrown in
ast observable manner, and not ostentatiously from orna-
l objects. There should be the pleasing effect of good
with the least perception whence it comes. There is no
a lighting a table by cumbrous branches; but there is in
ing a light upon it, like some of Rembrandt's paintings,
effect is accordingly. The first is vulgar; the latter re-

fined. In the same manner light from windows should be admitted only with reference to the table; and during dinner the view should be shut out to prevent distraction. With respect to the proportions of a room, they should be studied with reference to the table, which, as I have said, should in my opinion be of the size to accommodate not more than eight persons. In point of width, I would not have more space than necessary for the convenient circulation of the least possible number of attendants. In point of length, there should be room for a sideboard at one end, and a sufficient space from the fire-place at the other; so that the length of the room would be somewhat greater than the width. In respect to height, it should be proportioned to the length and width, and therefore the height would not be considerable. A high room is certainly not favourable to conversation, because it is contrary to the principle of concentration; and the prejudice in favour of height arises from its effect considered with respect to large parties, and to overloaded tables. I would have the door in the side, at the end near the sideboard, and the windows on the side opposite. As to colouring, the same rule ought to be observed as in everything else, that is, to study general effect. To suit all seasons best, I think the walls ought to be of rather a sober colour, with drapery of a warm appearance for cold weather, and the contrary for hot. Perhaps it may be thought by many, that all these particulars are very immaterial, and that the consideration of them is very trifling; but my opinion is, that in all our actions, whether with reference to business or pleasure, it is a main point, in the first place, to produce a suitable disposition; and as dining is an occurrence of every day of our lives, or nearly so, and as our health and spirits depend in a great measure upon our vivid enjoyment of this our chief meal, it seems to me a more worthy object of study than those unreal occupations about which so many busy themselves in vain. But I am forgetting an important matter in the dining-room; I mean the due regulation of the temperature, upon which comfort so much depends, and from want of attention to which, there is annually so much suffering both from heat and cold. In hot weather the difficulty is the greatest, and is best to be overcome by attention to ventilation and blinds. In winter there is little difficulty, with due care and no stinginess, which latter is apt to appear both in having the fire only lighted just before dinner, and in not keeping it up properly to the end of the party; and I do here protest against the practice I have often witnessed, of letting the fire actually go out in cold weather before the *guests*. There is nothing more cheerless, or of more inhospitable *appearance*. On the other hand, a bright blazing fire has a very

inspiring effect on entering the dining-room, and is an object worthy of special attention to those who wish their parties to succeed. Moreover, in such a room as I have described, the opening after dinner on a dreary day to admit a cheerful fire would be a very inspiring moment with an agreeable party brought into perfect unison by a well-imagined, well-executed repast—a scene to kindle equally attachment to one's friends, and love of one's country. The cultivation of the fire-side is one of the greatest import, public and private.

Having said, I think, everything I have to say as to the arrangement of the dining-room till I come to the table, I will here dedicate a word or two to its necessary appendage, the kitchen, which I would have literally an appendage, and not, as at present, a distant and unconnected establishment. As I said before, I am now supposing the whole object to be the perfection of dinner-parties, without reference to any other consideration, and therefore I put aside custom, fashion, and prejudice, as enemies to the true theory and practice, and I boldly advance my own opinions. I must beg the reader to bear in mind, that I am speaking in reference to small parties, and that I am an advocate for dinners which, as nearly as can be calculated, are just enough, and no more. I speak not of the bustle of preparation for twelve, sixteen, or twenty people, with about four times as much as they can possibly consume, and with a combination of overpowering heat and disagreeable scents. I have in view a quiet little kitchen, without noise, or annoying heat, or odour, save some simple savoury one, provocative of the appetite, and incapable of offending the most fastidious. Such an establishment would I have immediately adjoining my dining-room, and communicating with it by an entrance close to the sideboard, closed during the process of dinner by a curtain only, so that the dishes could be brought in without noise, or current of air, or constant opening or shutting of a door. As Matthew Bramble, in 'Humphrey Clinker,' talks, in his delights of the country, of eating trout struggling from the stream, I would have my dishes served glowing, or steaming, from the kitchen-stoves—a luxury not to be compensated, and a quality which gives a relish, otherwise unattainable, to the simplest as well as the most highly-finished dishes. Let those who have sense and taste conceive a compact dinner, quietly served in simple succession according to such an arrangement, with everything at hand, and in the best possible state, and compare it with a three-course repast, imported under cover, in tedious procession, from under ground. In my next I shall treat *of the table*, the dinner, and the mode of conducting it.

YOUTH AND AGE.

There is a paper in the Spectator, No. 449, descriptive of th devoted attentions of a lovely female in the bloom of youth to h decrepit father. This paper has frequently been the subject unqualified commendation. It is one of Steele's, and, like mo of his, it is in my opinion very inferior, both in judgment a taste, to those of Addison. Parental and filial affection are rec procal duties, but, like all other duties, they ought to be ke within the bounds of reason. Where they are not, they savo more of vanity and selfishness than of that true good feelin which is to be depended upon under all circumstances. Paren who are unboundedly wrapped up in their children, are apt, if di appointed by them in their views, to become unreasonabl unforgiving, though perhaps that disappointment is principall owing to their own injudicious indulgence. They blind them selves to the real nature of their fondness, and then suffer thei feelings to be embittered by what they conceive to be the heigh of ingratitude; and the same false species of attachment ofte leads them to sacrifice the true welfare of their offspring to th suggestions of avarice or ambition. In the same manner, I d not think unmeasured devotion on the part of children so muc to be depended upon, as that in which there is a reasonable por tion of self-consideration—or rather, I apprehend, there is self consideration in disguise, and proceeding from an unsure founda tion. In the case described by Steele, far too much is given up and I should be apprehensive that in real life the assiduities of a accomplished lover might tempt the lady to pass from one ex· treme to the other—at any rate, I should have more confidence in a female, who set out by distinguishing how much was due to her father, and how much to herself. A feeling of total devotion is somewhat dangerous, because, if it changes at all, it is probable it will be wholly transferred; and as love in its nature is much stronger than filial affection, the chances against the latter would, in the long-run, be fearful. But it is otherwise where the strongest feeling is yielded to, but in such manner that the weaker ones may have place, in their proper order. Then is the best security that each will be permanently and duly acted up to. For instance, love, filial affection, and friendship may exercise at the same time their respective influences; but any attempt to invert the order, except temporarily, is against the laws of nature, the force of which has a constant tendency to recur. It is to my mind extremely revolting to see the enjoyments proper to the *season of youth* remorselessly sacrificed to the selfishness of age—*to see a young* person indefinitely withering under a slavish attend-

for the performance of those services which might be lly well rendered with no personal privation, and this, too, r the mask of affection—under a pretence of being unable to the ministration of any other hand. It is a sacrifice which all-constituted mind would not only not require, but would permit: and any parent, with a proper feeling for a child, ld rather reverse the practice, and study how least to let age infirmity interfere with the enjoyments and interests of youth. As long as I live, think only of me," is detestable. The true trine is, "Whilst you requite my tenderness, do not let me feel t the few years I have to remain, exercise any baneful influ- e on the many you may hope to enjoy." It would be un- tural in an only daughter to give way to an attachment which uld lead to an entire separation from an aged and infirm rent; but it is equally, or more unnatural in a parent to oppose advantageous alliance, which would admit the fulfilment, in asonable proportions, both of conjugal and filial duties—besides at, to witness the satisfactory establishment of a child ought to rry a consolation with it, incomparably beyond the selfish plea- re of a monopoly of attentions. Devotion, such as that de- ribed by Steele, however easy, or even pleasurable at first, can- ot, when indefinitely continued, but become somewhat irksome oth in practice and in reflection, which feeling will of necessity, ore or less, mix itself up with the object; whereas a reasonable ean, which does not exclude other sentiments, may go on with- t the slightest diminution, and every attention from first to last ay be a genuine offering of the heart. It is good that this ould be reciprocally borne in mind, as an additional reason why o much should not be required, nor too much undertaken. The treme of devotion has generally, I apprehend, part of its undation in a feeling of self-importance and a love of applause, hich part, after a time, is likely a little to give way, unless rengthened by the accession of pride. In this, as in all things, reasonable beginning is likely to have a reasonable end.

PAUPERISM.

The following is a continuation of the extracts from my mphlet on 'Pauperism:'—

"In populous towns and manufacturing districts, where the ctuations in wages are greater than in the country, as well as e numbers affected, it may seem at first sight that parochial ovision is indispensable; but, in fact, that provision mainly ntributes *to cause the* fluctuations. In ordinary times there *stantly exists a surplus* population; for it cannot be doubted

but that the working classes might be more prudent and indu trious, and consequently that a smaller number would be sufficie to perform the labour required. The lowest in degree are alwa in a partial state of pauperism, and the greater portion of t remainder upon the verge of it. If from any cause the value labour materially decreases there is no resource but the pari and production is continued with the aid of that artificial su port, so that wages are forced lower and lower; and when t demand for labour would naturally have returned to its form standard it is prevented by the extra production, and the indu trious and prudent labourer is for some time deprived of t benefit he ought to have received. When demand for labo falls below the average, the improvident part of the workin classes are the most turbulent and clamorous, and the readie tools in the hands of the factious and designing. When the d mand for labour rises above the average they become, in t proportion that wages advance, idle, dissolute, and difficult t manage. The first fruits of improvidence, when soured by ha seasons, are riot and sedition; when ripened by prosperity, ex travagance, profligacy, and combination. If the working class were to become as prudent as they have hitherto been the reverse many of them would render themselves quite independent o labour, and almost all partially so; then, when the demand fo labour should fall below the average, they would keep withdraw ing in proportion to their means till the demand returned to it former standard. If it rose above the average those who ha become independent would return to labour, or would remain a it, as the additional remuneration tempted them, till the extra demand ceased, or, if permanent, till it was met by increased population; and this is the state in which labour would be the cheapest and most satisfactory.

"Though a provident population must have more resources than an improvident one, yet it will be much more difficult to form or keep up combinations amongst them. The interest of each individual is more distinct, and therefore not so easily drawn into the mass; every man is calculating his own gradual advance, and will not readily make a certain sacrifice for an uncertain benefit; he is in a state of progressive comfort, from which it is difficult to disturb him, and his prudence and constant occupation make him little liable to become the dupe of the designing. The life of the improvident, on the contrary, is an alternation of privation and indulgence, and they are ever ready to undergo the former for the chance of the latter; they listen and become a *prey to the* plausible and artful, to whose designs uneasiness and *credulity constantly* expose them. They have no fixed purpose

ltimate aim to keep them steady, and their individual interest g worth little to them, they are very willing to throw it into general, and make common cause with those who have as e to lose as themselves. A prudent population is the best ulated to resist unjustifiable aggression, and an improvident to commence it."

TWOPENNY POST.

he Twopenny Post is a great convenience, and would be a h greater if it were used without restraint. It is a pity that his land of liberty there should be so much tyranny from rd customs. Why should any one be affronted by the pay- t of postage, which is to save the trouble of sending a servant he expense of a special messenger? Why should a domestic el a mile when a few yards would suffice, or a shilling or teen-pence be paid instead of twopence? A free use of the would promote a great deal of easy intercourse, which the ble or expense of sending entirely prevents; and, indeed, to nt parts of the town in different directions, there can be no e of conveyance at once so convenient and so capable of atch. It enables communications to be made, and answers e returned, at almost all times, without delay; and, if used greater extent, would most probably be rendered still more ient by an increased number of deliveries. I am happy to that I have of late perceived a considerable relaxation of ier restraint; and for my own part I intend to take the rty of paying postage whenever it suits my convenience, ming that my correspondents are not subject to the vulgar- ded habit of fancying affronts. It has often been suggested, with great reason, that it would be desirable to have the re- ing houses for letters distinguished in such a manner as to :e them easily perceptible, and it appears to me that this ct would in general be sufficiently accomplished if the nearest p had some peculiar mark for the day, and a portion of ured glass for night, with a difference for the two posts, ieral and Twopenny.

No. XVIII.—Wednesday, September 16, 1835.

ART OF DINING.

those who are the slaves of custom or fashion, or who have er *thought for themselves*, the doctrines on the art of dining *down in my last* number must appear startling, absurd, or

impossible to be carried into practice, except in a very limited number of cases. The simple style I propose is as different from the ornamented and cumbrous one now in vogue, as the present cropped, unpowdered, trousered mode of dress is from that of a gentleman's in the middle of the last century, when bags, swords, buckles, and gold lace were universally in use, and I might be thought as much out of the way in my notions by some, as any one would have been in the year 1750, who should have advocated the dress of 1835. But simplicity and convenience have triumphed in our dress, and I have no doubt they will equally do so in time in our dinners. With respect to the practicability of my system I lay down rules which I think the sound ones, with a view to their being approached as nearly as circumstances will permit. For instance, I am of opinion a party, to be the most satisfactory, should not exceed eight persons, and therefore I would keep as near that number as possible. I think it is a very material point to have a dinner served up quite hot, and therefore I would have a kitchen as close to the dining-room as conveniently it could be. I differ from those who like large parties, and who think the kitchen ought to be remote, and I frame my rules accordingly, and would bring my practice as near my rules as circumstances would allow. I should prefer two small parties simply regaled to one large one with an overloaded repast, and I would make all my arrangements with reference to the style I think best, and keep to it as strictly as I could. As it appears to me that the more intent we are upon what we are doing the greater is our enjoyment, I have dwelt, in the article in my last number, upon the means of preventing distraction at the dinner-table—not that I mean all that I have said always to be adhered to, but I give it by way of guide and specimen. I endeavour to exhibit the true philosophy of dining, leaving the practice to be modified according to tastes and circumstances; and as I am decidedly of opinion that the true philosophy of dining would have great influence upon our well-being, bodily and mental, and upon the good ordering of our social habits, I think it well worth serious attention. The above observations apply as well to what I am going to say as to what I have said; the application of my rules must depend upon circumstances.

I concluded the article on dining in my last number with promising to treat, in the present, of the table, the dinner, and the mode of conducting it. A great deal of the pleasure of a party depends upon the size of the table being proportioned to the number of those sitting at it. The other day, when dining alone with a friend of mine, I could not help being constantly *sensible of* the unsocial influence of too large a table. The

circular form seems to me to be the most desirable, and as tables are now made with tops of different sizes to put on as occasion requires, those who think it worth while can adapt their table to their party with what precision they please. According to my system of serving the dishes in succession, the only thing to be considered in the size of the table is convenient room for sitting, so as neither to be crowded nor to be too far apart. For any number not exceeding four, I think a square or oblong table quite as comfortable as a round one. With respect to setting out a table, everything should be brilliantly clean, and nothing should be placed upon it except what is wanted; and everything wanted, which can conveniently be upon the table, should be there, so as to dispense as much as possible with attendance, and thereby avoid the trouble of asking for things, and the frequent occurrence, even with the best arrangements, of having to wait. I rather think the best mode of lighting a table has not yet been discovered. I think it desirable not to have the lights upon it, nor indeed anything which can interrupt the freest communication between the guests, upon which sociability greatly depends. The art of throwing the most agreeable light upon a table is well worth cultivating. Instead of those inconvenient and useless contre-pieces which I have already denounced, I would have a basket of beautiful bread, white and brown, in the middle of the table, with a silver fork on each side, so that the guests could help themselves, which would be perfectly easy with a party not exceeding eight, which limit I understand in all I say. I would have the wine placed upon the table in such manner as to be as much as possible within the reach of each person, and I hold stands for the decanters to be impediments, and coolers also, except, perhaps, in very hot weather. If the wine is served at a proper temperature, it will in general remain so as long as ought to be necessary; but it is often set upon the table before it is wanted, for show. As I am an enemy to a variety of wines, I think one wine-glass only most convenient at dinner, nor do I think in general that water-glasses for the wine-glasses are of much use. I like to simplify as much as possible; and instead of the supernumeraries we now see I would have one or more sets of cruets upon the table, according to the size of the party, and containing those things which are continually wanted, and which it is desirable to have at hand. When they are to be asked for, they are not used half so much as when they are within reach. Whatever dish is placed upon the table, it ought to be preceded by all its minor adjuncts, and accompanied by the proper vegetables quite hot, so that it may be enjoyed entirely and at *once*. *How* very seldom this is fully experienced, for

want of previous attention, or from the custom of sacrificing comfort to state and form! I suppose I hardly need add, that I am an advocate for the use of dumb-waiters; and the smaller the party is the more they are desirable, because attendants are a restraint upon conversation and upon one's ease in general, in proportion to the limited number at table. I will conclude this part of my subject with recommending, in the arrangements of the dining-room, and the setting out of the table, Madame de Staël's description of Corinne's drawing-room, which, she says, was "simply furnished, and with everything contrived to make conversation easy and the circle compact," as nearly as possible the reverse of what is aimed at in English dinners of the present day.

With respect to the dinner itself, there are two kinds of dinners—one simple, consisting of few dishes, the other embracing a variety. Both kinds are good in their way, and both deserving attention; but for constancy I greatly prefer the simple style. As it is not my purpose to give a series of bills of fare, after the manner of the authors of books on cookery, I shall perhaps find it difficult to make my notions on dinners sufficiently comprehended. I mean only to lay down a few general rules, and leave the application to the genius of those who read them. In the first place, it is necessary not to be afraid of not having enough, and so to go into the other extreme, and have a great deal too much, as is almost invariably the practice. It is also necessary not to be afraid of the table looking bare, and so to crowd it with dishes not wanted, or before they are wanted, whereby they become cold and sodden. "Enough is as good as a feast" is a sound maxim, as well in providing as in eating. The advantages of having only enough are these: it saves expense, trouble, and attendance; it removes temptation and induces contentment, and it affords the best chance of having a well-dressed dinner, by concentrating the attention of the cook. The having too much, and setting dishes on the table merely for appearance, are practices arising out of prejudices, which, if once broken through, would be looked upon, and deservedly, as the height of vulgarity. The excessive system is a great preventive of hospitality, by adding to the expense and trouble of entertaining, whilst it has no one advantage. It is only pursued by the majority of people for fear of being unlike the rest of the world. In proportion to the smallness of dinner ought to be its excellence, both as to quality of materials and the cooking. In order to ensure the best quality of materials, it is necessary to have some intercourse with the tradesmen who provide them, that they *may feel* an interest in pointing out and furnishing whatever

is to be most desirable; and judicious criticisms on the
g, whether in blaming or commending, are essential to
g up a proper degree of zeal. There is a mean in these
between too much meddling and total negligence, and I
it is to be lamented on many accounts, that there is so
of the latter on the part of the higher classes towards those
hom they deal. Both parties would find their account in
al good understanding. To order dinner well is a matter
ention and combination. It involves novelty, simplicity,
ste; whereas, in the generality of dinners, there is no cha-
but that of dull routine, according to the season. The
hings are seen everywhere at the same periods; and as the
or providing limit the range very much, there are a great
good things which never make their appearance at all,
great many others which, being served in a fixed order, are
half enjoyed; as, for instance, game in the third course.
minds me of a dinner I ordered last Christmas-day for two
s besides myself, and which we enjoyed very much. It
ed of crimped cod, woodcocks, and plum pudding, just as
of each as we wanted, and accompanied by champagne.
his dinner was both very agreeable and very wholesome
ts moderation; but the ordinary course would have been
e preceded the woodcocks by some substantial dish, thereby
away from their relish, and at the same time overloading
petite. Delicacies are scarcely ever brought till they are
superfluous, which is unsatisfactory if they are not eaten,
rnicious if they are. When the materials and the cooking
th of the best, and the dinner is served according to the
pproved rules of comfort, the plainest, cheapest food has
ions which are seldom to be found in the most laboured
ts. Herrings and hashed mutton, to those who like them,
pable of affording as much enjoyment, when skilfully
l, as rare and costly dishes. I think it would be a great
vement to introduce, as a mode of enjoying easy society,
parties to plain savoury dinners, without state or ceremony.
need not supersede more expensive repasts, but might be
d as a variety and a relief. At present such a thing is
ly heard of as asking half a dozen people to a dinner,
it be an affair of trouble and expense. If people can dine
in a plain manner, they could do so in society much more
bly.

all proceed with this subject in my next number.

PAUPERISM.

(*Extracts concluded.*)

"The Poor Laws had originally, comparatively speaking, only to provide for individual cases of pauperism—now occasionally for immense masses. Their tendency to keep the operatives of populous districts so near the verge of pauperism, has the following effects:—when the demand for labour is small, distress is great, and the pressure on the rates heavy; when the demand increases, industry becomes general, till the ordinary wants of the labouring classes, according to their low standard, are tolerably supplied, and then idleness and extravagance commence. The quantity of labour performed, in proportion to numbers, keeps decreasing, as the demand for it rises; the surplus population, everywhere more or less existing, is drawn progressively towards the places where the demand for labour is the greatest, whilst what is taken away is speedily in a course of being more than supplied. Speculation begins to rage, idleness increases, numbers make up the difference, a glut ensues, speculators are ruined, production stops, confidence is destroyed, complete stagnation follows. The labourers have provided no resources, but fall back upon that provision which they have always had their eyes upon; the claimants are so much increased, that other funds are obliged to be called in aid, till distress has somewhat reduced population, and there has been time to consume the over-production, and then in a few years the same destructive course comes round again. This state of things is equally pernicious to the employer and employed; it favours speculation in the one and debasement in the other, to the ruin of both. If the labouring classes were in a considerably higher state of advancement, the results would be very different: the profits of trade and the wages of labour would be more regular. When the demand for labour increased, it would be more slowly supplied, and of course would be more permanent. When it diminished, a portion of the labourers would retreat upon their own resources. An increased demand for labour would only be met by the increased industry of those already engaged, by the return of those who had retired, by the comparatively scanty supply to be drawn from a distance, and by the slow progress of increased population—a diminished demand would be met by the increased resources of the labouring class. Fluctuations could scarcely be considerable, or productive of any great inconvenience; commerce would proceed less by fits and starts, and speculation would give way to a more regular and healthy system. As the same moral advance took place in

other parts of the world, the effect would be more and more beneficial."

* * * * *

"If there were no poor's rates, but more prudence, and wages were sufficiently high to enable the labourer to provide for old age, and to bring up decently the average number of children, allowing for the ordinary casualties, then where there were more than the average number of children, or extraordinary casualties, the resources would be a certain degree of privation, and, beyond that, the voluntary assistance of those around. Where there is general comfort, a few cases of poverty, (not pauperism,) so far from being considered burdensome, are not only cheerfully but eagerly relieved. These are the legitimate objects of charity, and as they excite the kindly affections, and repay them with gratitude, they tend to increase the general stock of virtue and happiness. But the Poor Laws, by serving to debase the one class, and to make the other believe such debasement inevitable, greatly retard any material improvement. They keep up a race of paupers even under the most favourable circumstances. There is at least a skeleton regiment in every parish; a few gin-drinking, canting old women, two or three dissolute fellows, with a show of infirmity to excuse them from work—a half knave, half fool, with his attendant train of ragged urchins—besides sundry loose characters, who alternately enlist and desert, as the humour takes them and the times permit. This corps, ever ready on emergency to be filled to its complement, is kept constantly exercised in a predatory warfare on the squire's game, the farmer's fences, his wife's poultry, and every petty pillageable article; for which services, besides their regular pay, they obtain contributions from the poor, and pensions from the rich. Every Monday morning, old Betty Tomkins sets off to receive her shilling from the vicarage, and toddles home with her pockets full of oddments,* and her apron full of sticks, invoking the Lord to bless every one she meets. Lame Nathan occasionally hobbles his rounds amongst the little farmers, to pick up his dinner, and anything else he can lay his hands upon, with the character of being 'a willing fellow if he could but work.' For the better maintenance of this corps perhaps an establishment is kept up—a barrack-master and sur-

* I once had an argument with a well-known divine on the prevalence of pilfering, which he denied. Whilst I was on a visit at his house some time after, and after this pamphlet was published, he observed a woman, who had been called in from the village to assist in his family during the illness of one of the servants, going away in the evening with very swollen pockets. He called her back, and the contents were exhibited in my presence. They consisted of a large heap of fragments of bread, toasted and untoasted, a broken *phial*, an old housewife, a goose's pinion, and half a carrot.

geon—then stores are to be laid in, and petty interests are created at the expense of the general. It is the nature of pauperism to infect; it is the study of paupers to make converts. Experience teaches them that it is the tendency of numbers to increase their pay, and decrease their degradation. By numbers they overawe and tire out those whose interest it is to control them: by numbers they diminish the examples of independent exertion. They are consequently assiduous in every art of recruiting their ranks and preventing desertion. *It is little known by what persuasions, threats, derision, and intrigue, many healthy spirits are corrupted, and how many by the same means are prevented from emancipating themselves.* As long as there is a permanent fund it will be so. Temporary efforts may produce temporary reductions, but it is system against the want of it. The greater part of the population is kept too near the verge of pauperism, with unsettled habits and downward looks. Their thoughts are not habituated to what is low, that any partial scheme for their improvement advances slowly, is eyed with suspicion, and generally ends in decay; and it may be laid down as a maxim, that in every political institution, the tendency of which is to induce other than self-dependence, abuse is unavoidable, and that if it were not, still the results could never be beneficial."

* * * * *

"There is a dread with some people that the labouring classes may be made so prudent as to become independent of work, or so refined as to be above it, or that their habits may be so raised as to require exorbitant wages. That individuals may become independent of work, is very true and very desirable; but that very circumstance will always hold out sufficient temptation to ensure a supply of labourers. With respect to an increase of refinement, the error arises from taking the effect of transition for permanent effect. Where partial improvement is going on, the few who are the first to partake of it are very likely, as the phrase is, to give themselves airs, and to appear above their work; but it is not the nature of the acquirement, but the newness of it and the distinction, which produce the evil. The individuals are not above their work, but above their fellow-workmen. As soon as the improvement becomes general, the inconvenience ceases. It is a common complaint, on an extension of education, that female servants become difficult to be met with, and difficult to be managed; but in those parts of the country where the same extension has long existed, no such complaint is ever thought of. It must not be forgotten, with respect to refinement, that the offices of labour are almost universally capable of *being rendered* much more agreeable and respectable than they

e hitherto been. It is to be wished that every portion of the uring classes were too refined for the filth of Covent Garden, he brutalities of Smithfield. The evil here lies in the bad rivance and arrangement of those places of public concern- t. It is surely a great error to spend nearly a million of ey on a penitentiary, whilst the hotbeds of vice from which e filled are wholly unattended to. What must necessarily be moral state of the numerous class, constantly exposed to the itudes of the weather, amidst the mud and putridities of ent Garden? What ought it to be where the occupation is ngst vegetables, fruit, and flowers, if there were well-regu- ed accommodations?* As for Smithfield, it is only necessary witness its horrors during the night and morning of a market, e convinced of its corrupting effects, and, without witnessing, cription can scarcely be adequate. It ought to be the first e, well to adapt every public institution to the end intended; t to attempt to prevent, merely by penal enactments, the evils mental debasement, arising from deficient municipal regula- s, is like the practice which neglects the constitution, and plies caustic to each external eruption. But this is a subject vast importance, and requiring a separate consideration. With pect to raising the habits of the labouring classes so as to re- re exorbitant wages, I will only observe in this place, that vided habits are proportionally raised, wages may be consi- ably augmented without increasing the cost of labour, and t the drawbacks upon the enjoyments of this beauteous world, ing from ignorance, grossness, and dishonesty of the labouring ses, are so numerous and so heavy, that scarcely any expense be too great to remove them."

SELF-DISCIPLINE.

t is now nine o'clock at night of Monday the fourteenth of tember, and I have four pages of this number to write by nine ock to-morrow morning. In my number for the twenty- h of August, I concluded an article on Composition with ing, that I intended to avail myself of the comparative solitude the present month, to pay special attention to my state, both my own ease, and to see the result as to my facility in writing. ave done no such thing; but thinking my temptations would

Since this was first written, Covent Garden market has been remodelled greatly improved as to buildings, but as to slovenliness and filth, much ains to be done. This is to be lamented on another account, as there are elements of a very agreeable place of resort. It is now to be hoped that nuisance of Smithfield will not exist much longer.

be fewer, I have been more off my guard than usual, and have deteriorated instead of improving. The consequence is, I write with difficulty, and what would have been perfectly easy to me if I had followed up my resolution, is now an irksome task; but I rejoice at it nevertheless, because it makes me feel more strongly the expediency of discipline, and I hope by this time next week to have made a regular progress. Self-discipline is the most important occupation of man, and ought to be the never-ceasing object of his attention. There can be no spectacle so noble as a human being under perfect self-control—self-control, not only in abstaining from what is wrong, but in pursuing what is right. In such a state alone is to be found perfect freedom. Every other is more or less a state of servitude to indolence or ill-directed energy. Till this morning, when necessity compelled me, I could not bring myself to put pen to paper for this week's number, and the consequence was, that during the previous days I was a slave to irresolution, which irresolution was produced by inattention to diet, and by too much sleep. Self-discipline is the regulation of the present with a view to the future; but unfortunately the temptations of the present generally prevail against advantages which are not present, and we content ourselves with deferring the execution of our resolves from occasion to occasion throughout our lives. It seems to me as if the first thing we ought to attend to, was our physical state, or bodily health, and that everything else would follow almost as a matter of course. I mean that sound state, which is equally removed from debility and feverish excitement, and the attainment of which implies the exercise of many virtues, whilst it is favourable to the development of many more. It is the character of the Christian religion to inculcate the practice of self-discipline to a much greater extent than was ever even thought of before, and the Christian religion is constantly represented by its earliest teachers as holding out perfect freedom to its disciples. It appears to me certain that the practice of its precepts is calculated to ensure the greatest quantity of happiness here, as well as hereafter, because, whilst it permits every rational enjoyment, it imposes restraint only in those things which are injurious. An individual who acted up to the rules of Christianity, could not but enjoy existence in the highest perfection of which it is capable. But a degree of perseverance is necessary, to which few can bring themselves. It is not by violent efforts that a proper state can be attained, for they are never lasting. It is not by plunging into extremes that we can ensure our well-being, *for they defeat* every object of living; but it is by a steady, temperate course, with a constant check upon ourselves even at the

bought of evil. When we have gone wrong, we must get right by degrees, so as to acquire a new habit as we reform. A violent resolution is only made to be broken. A sudden start from the wrong to the right road is followed by as sudden a start back again. It is necessary also in self-discipline, in order to make it effective and permanent, that it should be extended to all our actions and habits. It is the whole man that must be reformed, or there is no safety. There must be no reserves, no compromises, no granting ourselves, as it were, a lease of certain irregularities, with a determination to quit them at the expiration of a term. We must begin from the present, and go steadily on, watching ourselves unceasingly, making our aberrations daily less and less, and securing every advance by all the precautions in our power. We must never be too sure, which is the almost certain forerunner of a relapse, but must distrust our strength on every occasion of temptation, either of commission or omission. It shall be my endeavour to practise somewhat of all I preach; and, indeed, I feel to a certain extent the beneficial influence of turning my thoughts to the subjects I have treated of in these papers. I shall set to work in earnest in carrying that resolve into execution which I have mentioned at the beginning of this article.

IMPOSITION.

A short time since a boy about twelve years of age was brought before me by a journeyman shoemaker's wife, who said she had found him in a state of great destitution, and had taken him in for charity, but that her husband would not let him remain any longer, and the overseers of the parish, to whom she had represented the case, would not afford any relief. On being questioned, the boy said he was born and had lived in some out-of-the-way place in Essex, which he described; that his father had died of cholera, and that his uncle, after keeping him some time, had brought him to London, and left him without a place to go to. Though I was convinced, from experience, that there was imposition on the part of the woman, or the boy, or both, I was unable to detect it, and I sent the boy to the workhouse of the parish where he was found, and, after my business was over, went there myself; but still, with the assistance of the parish-officers, I was baffled in endeavouring to get at the truth, and the woman was told to take the boy till inquiries could be made. From those inquiries enough was learned to refuse assistance: and the boy, having been turned out by the shoemaker, was again brought to my office for wandering about. A policeman was now sent with *him to ascertain the* truth, and by some means he discovered

that the boy was a runaway apprentice from a shoemaker at Bethnal Green, to whom he had been bound from a parish in London, in the workhouse of which he was born and brought up; and consequently his story about his father, his uncle, and Essex, was an entire fiction. It further appeared that on the complaint of his master for thieving and other misbehaviour, I had once committed him to the House of Correction for one month, though he was not recognised either by myself or by any one about the office; but I then recollected that I had received a communication from the governor of the prison, at the desire of the visiting magistrates, informing me that the boy had made a complaint of having been grievously starved by his master, and that there could be no doubt of the fact, as his appearance on his arrival quite corresponded with his account. In consequence, I sent an officer to inquire into the case, and he learnt that the statement was without foundation. I also ascertained that at the time I committed the boy, he made no complaint of being starved, nor presented any appearance of starvation, so that he had had the art to assume it within a few hours after I saw him. On his last appearance before me, his master again came, and declaring him incorrigible, I sent him once more to the House of Correction, where he now is. I see many instances of this consummate degree of imposition in men, women, and children, and I mention the above case by way of putting those on their guard who have not opportunities of detecting false statements, or experience in judging of the tales of applicants for assistance. I have taken great pains to sift a variety of cases of apparent destitution, and sometimes have been baffled for a considerable period; but it is singular, and at the same time consoling, that I have not met with one real instance—that is, an instance in which the party had not the means of more or less escaping from a state of want. There is a degree of debasement which creates an inveterate habit of delighting in a miserable life, and whatever means were furnished, they would effect no improvement. Wherever extreme misery is observed, it may be taken to be an incurable disease. I have known many cases of persons wandering in the streets in the most deplorable condition, who had homes to go to, or who would have been received into their respective workhouses; and the most wretched being I ever saw, and who fell a sacrifice to his morbid habits, had his choice of constant employment with a tradesman, or of the workhouse, but he preferred perishing in a vagabond state. Most of these cases originate, I apprehend, in a skill in imposition, which there is a pleasure in exercising; and the practice of feigning misery on the one hand, and the habits *of indolence* generated on the other, at last produce that debase-

[illegible] from which there is no return. Skill in imposition is a [illegible] dangerous quality, and a propensity to indulge in the exer- [illegible] of it seems irresistible. The boy, whose case I have above [illegible]tioned, I have no doubt, will never be reclaimed. Such [illegible] may be prevented, but can never be cured, and the thought- [illegible] charity of the many holds out endless temptations to those [illegible] choose to prey upon it. The real remedy for this debase- [illegible]t consists in more efficient local government, which, by moral [illegible]uence, would prevent the existence of such a refuse population [illegible] now to be found in almost every parish.

No. XIX.—Wednesday, September 23, 1835.

ART OF DINING.

[illegible]as obliged to break off suddenly in my last article on the 'Art [illegible] Dining,' for want of space.

[illegible]Suppose a party of eight assembled in a room, and at a table [illegible]anged according to what I have said in this and the preceding [illegible]mber, to a dinner, either plain or costly, and, in the latter [illegible]e, either of few dishes or of considerable variety; I would [illegible]ve every dish served in succession, with its proper accompani- [illegible]nts, and between each dish there should be a short interval, to [illegible] filled up with conversation and wine, so as to prolong the re- [illegible]t as much as possible, without inducing excess, and to give [illegible]e to the digestive powers. By means of such intervals, time [illegible]uld be given to the cook, and to the attendants, so that nothing [illegible]uld have to wait for the guests, nor would the guests have to [illegible]it for anything, due preparation being made for each dish [illegible]ore its arrival, without bustle or omissions. In dinners of few [illegible]hes they ought to be of rather a substantial kind; but, when [illegible]nposed of variety, the dishes should be of a lighter nature, and [illegible]the French style. It must be confessed that a French dinner, [illegible]en well dressed, is extremely attractive, and, from the light- [illegible]s felt after a great variety of dishes, it cannot be unwhole- [illegible]ne; though I do not think, from my own experience and ob- [illegible]vation, that the French mode of cookery is so favourable to [illegible]ysical power as the English. If I might have my choice, I [illegible]uld adopt the simple English style for my regular diet, diver- [illegible]ying it occasionally with the more complicated French style. [illegible]though I like, as a rule, to abstain from much variety at the [illegible]ne meal, I think it both wholesome and agreeable to vary the [illegible]d on different days, both as to the materials and the mode of [illegible]ssing them. *The palate is* better pleased, and the digestion [illegible]re *active, and the food,* I believe, assimilates in a greater

derive [illegible] season. The productions of the different seasons, of different climates, come out so unerringly that it is proper to eat of both; and one good general rule I take to be to eat those things which are most in season, and to abstain from a thing as soon as it begins to deteriorate in quality. Many people mistake the doctrine of variety in their mode of living. They have great variety at the same meals, and great sameness in different meals. [illegible] be here mentioned, what I forgot before, that after the dinner of Christmas-day, we drank mulled claret—a delicious drink, and very suitable to the season. There are varieties we have met with, or even thought of, in the dinner of a married couple, though they contribute much, when accumulated [illegible], to the enjoyment of a party, and they afford scope for invention. I think, in general, there is far too little attention paid to varying the mode of dining according to the circumstances of the seasons. Summer dinners are for the most part as hearty and as hot as those in winter, and the consequences is, they are frequently very oppressive, both in themselves, and from their effect on the room. In hot weather they ought to be light, and of a cooling nature, and accompanied with agreeable beverages, well iced, rather than with pure wine, especially of the stronger kinds. I cannot think there is any danger from such diet to those who use it moderately. The danger, sometimes, lies in excess from the pleasure felt in allaying thirst and heat. The season in which nature produces fruit and vegetables in the greatest perfection and abundance, is surely that in which they ought to be most used. During the summer the dinners were the most pleasant. I sometimes dined upon pickled salmon, salad, and cheese, and nothing else: and I always found they agreed with me perfectly, besides being very agreeable. Formerly, if I had taken them in addition to more substantial food, so as to overload my appetite, it might have been otherwise, and yet that course would have been adopted by many people by way of *precaution*. In hot weather the chief thing to be aimed at is, *to produce* a light and cool feeling, both by the management of *the room*, and the nature of the repast. In winter warmth and substantial diet afford the most satisfaction. In damp weather, when the digestion is the weakest, the diet ought to be most moderate in quantity, but rather of a warm and stimulating nature; and, in bracing weather, I think plain substantial food the most appropriate. By studying to suit the repast to the temperature, the greatest satisfaction may be given at the cheapest rate. Iced water is often more coveted than the richest *wine*.

One of the greatest luxuries, to my mind, [illegible]ning, is

to command plenty of good vegetables, well served up. But is a luxury vainly hoped for at set parties. The vegetables made to figure in a very secondary way, except, indeed, ilst they are considered as great delicacies, which is generally ore they are at their best, and then, like other delicacies, they introduced after the appetite has been satisfied; and the ner of handing vegetables round is most unsatisfactory and certain. Excellent potatoes, smoking hot, and accompanied by lted butter of the first quality, would alone stamp merit on any ner; but they are as rare on state occasions, so served, as if y were of the cost of pearls. Everybody of genuine taste is ighted with a display of vegetables of a superior order; and if reat attention was bestowed upon that part of dinners instead of on the many other dishes, dinners would be at once more holesome and more satisfactory to the palate, and often less exnsive. I have observed, that whenever the vegetables are disguished for their excellence, the dinner is always particularly joyed; and if they were served, as I have already recommended, with each dish, as they are most appropriate and fresh from the dressing, it would be a great improvement on the present style. With some meats something of the kind is practised, as peas with duck, and beans with bacon, and such combinations are generally favourites; but the system might be much extended, and with great advantage, by due attention. With respect to variety of vegetables, I think the same rule applies as to other dishes. I would not have many sorts on the same occasion, but would study appropriateness and particular excellence. There is something very refreshing in the mere look of fine vegetables, and the entrance of a well-dressed dish of meat, properly accompanied by them and all their adjuncts, would excite a disposition to enjoyment much greater than can the unmeaning and unconnected courses now placed before our eyes. This is a matter of study and combination, and a field for genius. It is a reasonable object of attention, inasmuch as it is conducive to real enjoyment, and has nothing to do with mere display. In French cookery, vegetables meet with attention much more proportionate to their importance than in ours, and appropriateness in serving them is much more studied.

I think I have now said all I had to say respecting dinners. My object has been to point out what I consider to be the true philosophy, and to put people upon the right scent of what ought to be done, rather than to particularize it. Those who wish to succeed, can only do so to much extent, by first getting into the *right course, and then thinking* for themselves, with such aids as *they can derive from* observation, and the best treatises on

cookery. The chief point to be aimed at, is to acquire a habit of thinking only of the real object of dining, and to discard all wish for state and display in a matter which concerns our daily employment of health and pleasure. I consider my observations on the art of dining as part of what I had to say on attainment of high health, from the necessary dependence of our health upon the judicious and satisfactory manner in which we make our principal meal. I think the art of dining, properly understood, is especially worthy the attention of females of all classes, according to their respective means. It comes peculiarly within the province of domestic economy, and is indeed one of its most important features. But females ought to be especially on their guard in this essential affair, not to divert their views from realities to show, to which they have a strong propensity. There are many things in which they can indulge their taste for ornament, provided it is not carried too far, with advantage to themselves and to the satisfaction of others; but in the article of dinners it is misplaced, because destructive of something of much more importance; and the realities, when in full force, have quite sufficient attractions without any attempt to heighten them by "foreign aid." In conformity with my dislike to show or display in everything connected with dinners, I prefer a service of plain white ware—the French manufacture, I believe, or an imitation of it—to plate or ornamented china. There is a simplicity in white ware, and an appearance of cleanliness and purity, which are to me particularly pleasing; besides which, it is, I always think, indicative of a proper feeling, and a due attention in the right direction. As to desserts, I am no great friend to them. I enjoy fruit much more at any other time of the day, and at any other meal; besides which, I think they are unwholesome from being unnecessary. At any rate, I would have them in great moderation, and confined to a few kinds of ripe fruit. Preserved fruits are in my opinion cloying after dinner, and I believe injurious to the digestion of a substantial meal, and confectionery I think still worse. Desserts are made instruments of show as much or more than dinners, and though, unlike dinners, they cannot well be spoiled by it, yet it makes them a perpetual source of temptation to excess. It is most unphilosophical to set things before people, and to tell them they need not take them unless they please. Contentment and safety mainly depend upon having nothing before us except what we ought to take.

I purpose in my next number coming to a conclusion on the subject of the art of dining. My remaining topics are, wine, *the means of limiting* dinners to small parties, and the effect of *such limit upon* the mode of carrying on society in the most con-

venient and agreeable manner. It seems to me, that great improvements are practicable, at least with those who prefer real enjoyment to mock, and who like ease and liberty better than state and restraint.

IMPOSITION.

In my last number I gave an article under the head of 'Imposition,' for the double purpose of putting the charitable upon their guard, and of diminishing the harvest for the encouragement of impostors. There is a species of applicants which I intended, but omitted, to mention, which of all others is the most unlikely to excite suspicion, and is at the same time the least liable to detection: I mean those who state themselves to have come from distant parts of the country to London to seek service or employment, or to find out relations or friends, and who represent themselves to have been disappointed, and to be reduced to a state of utter destitution—adding, perhaps, some calamitous circumstance of having fallen ill, or having been robbed. It must be confessed that nothing can be more probable than that many such cases should happen, or rather it seems most improbable that they should not continually happen. Nevertheless, though I cannot account for it, I find from diligent examination that such is by no means the fact. Whether it is that few persons come on mere speculation, or that even the least portion of prudence helps them through their difficulties, or that they meet with sufficient assistance from those of their own calling or class I do not exactly know; but this I know, that for six years that I have been a magistrate, during which time I have witnessed many and many cases of persons of both sexes and all ages, who have represented themselves as having come to London from all parts of the United Kingdom, and to be from various calamitous accidents reduced to utter destitution—during these six years, I say, I have not met with a single instance which was not one of imposition, and where my interposition was necessary. I have very frequently had cases, which appeared to me desperate, examined into by parish-officers, and in several instances I have had persons taken care of under my own superintendence, and at my own expense, till the truth of their representations could be ascertained, but the results have been uniformly the same; and my conclusion is, that there is no such thing in this country as what may be called isolated destitution, that is, destitution out of some particular sphere of sympathy; and therefore my opinion is, that those who bestow their charity upon casual applicants *utterly unknown to them*, under however plausible circumstances,

are only diverting their means from legitimate ends, and s
fostering fraud and promoting moral debasement. It was
the other day, whilst I was thinking of these things, that a c
was brought before me, which I thought would at last prove
exception. An old man, of wretched appearance, was fo
by a policeman at night lying in the street, apparently alm
dying. With difficulty he was taken to the station, and he t
me he was on his way out of Sussex to Colchester, which was h
native place, and that he had no money, and was very ill wi
the ague, of which he had all the appearance. Whilst I w
thinking what to do with him, I observed that his right hand d
not shake at all, of which I informed him, at the same ti
telling him firmly, that I knew he was an impostor, and that
he was found again in the neighbourhood I would send him to
prison—whereupon his ague entirely ceased, and he quickly
departed without saying a word. There is scarcely any suffering
which impostors will not endure to gain their ends, and the
greater their misery, the greater and surer their harvest. Their
skill in counterfeiting starvation, sickness, and infirmity, is quite
extraordinary, and the luxury of their suppers at the expense of
the unwary is in proportion. A case occurred at my office
within a week, particularly illustrative of the impositions of
applicants from the country, and it was one, from the sex and
age of the party, peculiarly calculated to excite sympathy. A
decent-looking girl of seventeen was brought before me to apply
for assistance under circumstances stated to be of complete desti-
tution. She said she came from Norwich; that her father was
not long dead; that after his death she went into the service of
an old Jew, who also soon died, and his daughter recommended
her to come to London, where she told her she would easily get
a service amongst the Jews. She said she had only a shilling,
and a shawl of trifling value to dispose of, when she left home;
that she had not been able to get a place, and that she was
reduced to sleep in the street. After asking her some questions,
I was convinced her story was not true, and I dismissed her,
quite contrary, as I perceived, to the judgment of the officer who
brought her. The next day she was introduced again under the
auspices of the gaoler of the office, who has had great experience
in these matters, and he said he had examined her very closely,
and he was convinced of the truth of her story. I questioned
her again, and was confirmed in my former opinion, though I
could not make her imposition clear to others. The gaoler
pleaded hard for her, and asked me if I would send her to a neigh-
bouring workhouse till he could write to Norwich to make the
necessary inquiries, and if satisfactory, he would engage to get

her a place. Knowing the bad policy of such a practice, I refused; and then he asked me if I had any objection to his providing a lodging for her at his own expense, till he could get an answer. I told him I had not, but that I thought his humanity would be unavailing. When the girl left my presence, the officers of the establishment made a little subscription for her amongst themselves—by no means an uncommon thing for them to do in cases of supposed distress. The gaoler was as good as his word; he not only procured a lodging for the girl, but understanding she was ill from lying in the street, he got her admission into the London Hospital, and also obtained a promise of a place for her when she should come out. Though I differed from him in opinion, I gave him great credit for his zeal and humanity; but the next morning he appeared before me, saying he felt bound to tell me the truth, which was, that he had discovered the girl's story to be false, that she had turned out to be an abandoned character, and that he had quite given her up. If men of so much experience, with such opportunities of scrutinizing, could be so imposed upon, what chance have those in the upper classes of forming correct judgments in such cases? Though I have heard many quite indignant at the idea of being supposed to be deceived, when, as they say, they have seen with their own eyes, and examined with the greatest strictness, I can only recommend them, if they do not wish to do harm, to become as sceptical as they are credulous, and to reserve their means and their attentions for the prudent and the striving, who have always some earnest to give for their real characters. Whilst I am upon this subject, I will mention one instance amongst several, in which, with all my caution, I was completely taken in. A girl about sixteen years of age was accused before me of robbing a family, in whose service she lived. She strongly asserted her innocence, and the evidence was of such a nature that I was induced to believe it was the result of a conspiracy to ruin her character. As I have an objection to the principle of referring to parish assistance, I directed her to be placed, at my own expense, under the care of the landlady of a neighbouring public-house, in order to see how she behaved, and, if well, I intended to have had a situation procured for her. She remained for eight weeks, at the end of which time the landlady came to me to say, that since the girl had been with her she had missed several articles, and that the house had been twice set on fire. She added, she had long suspected the girl, and had at length no doubt of her guilt, and that she was afraid to keep her another hour. On examination my opinion was the same; so I gave the girl *half-a-crown, and told* her she must look out for herself.

She went away with the wide world before her, perfectly u
cerned, and I have since learned that she contrived to pr
herself a situation. I have two remarks to make upon this
The first is, that where depravity has once gained posse
is almost hopeless to expect it will ever be eradicated. The
I see of life, the more I am confirmed in this opinion, an
therefore the more convinced of the necessity of early and w
ful training, and of the inexpediency of diverting the p
attention to attempts at reforming criminals. The second re
is, that, contrary to general belief, there is little or no diffi
for those who seriously try, to find situations or employm
The difficulty consists in so behaving as to keep them. Provi
only that a necessity for self-dependence can be made to be f
then every person, however unlikely, soon finds a living so
where. There is a market for all sorts of services at all sorts o
prices. Individuals of defective intellects have a value at t
certain class of public-houses by way of butt, and very often a
farm-houses for something of the same reason, and to have thro
upon them the lowest and most disagreeable offices. Lameness
is a good guarantee for the faithful discharge of duties of
stationary or gentle nature, and age the same. Misfortune h
often a sort of fortune in obtaining a preference for pity's sake;
as a boy with one arm will be selected from a number of compe
titors to hold a horse. If all persons felt obliged to hawk about
their services for the best price they could get, all persons would
be provided for. Customers are always to be met with, partly
actuated by compassion, partly to get services cheap, partly taken
by a plausible or earnest manner. Even want of character,
whatever may be supposed to the contrary, is by no means an
insuperable obstacle, because personal application continually
supersedes inquiries as to character, and, in charges for mis-
behaviour, to the question, "Had you a character with this
person?" the constant answer is, "I cannot say that I had."
The course frequently is to ask for some reference, with which
to be at once content, or to intend to inquire the first opportunity,
but to neglect so to do. It is curious to hear in the world the
positive assertions that are made as to the modes in which the
affairs of men are conducted, which are directly at variance with
practice. I constantly hear it said, "How is a person to get a
situation, who cannot get a character? It is impossible." And
again, "How is such a man to find employment? Nobody will
have him." One thing to me is certain, and that is, throw people
on their own resources, and under circumstances the most unto-
ward, they will get through so often as to make the exceptions
not worth calculating. This brings me to conclude with a case

[redacted] happened last week. An aged female, on crutches, and [redacted] only one leg, was charged before me by an overseer, with [redacted]ve language and violent conduct in a workhouse, to an [redacted]t beyond all bearing. Her defence, amongst other things, [redacted]that she was kept a close prisoner; to which it was answered, [redacted] the parish had gone to the expense of thirty shillings to [redacted]ase her a wooden leg, and that the first time she was [redacted]ed a holiday she got drunk, pawned her leg for a shilling, [redacted] was brought back in a helpless state of intoxication. This [redacted]an is one of a very numerous class, who are brought to utter [redacted] by a reliance on the poor-laws, and on mistaken private [redacted]rity. I have no doubt, when it serves her purpose, her cant [redacted]qual to her abuse.

THE PARKS.

It would be curious if London could be conjured back for a [redacted]y or two to what it was only thirty years ago, that those of the [redacted]esent time might be aware of their advantages, as compared [redacted]ith those enjoyed even at that recent period. Amongst other [redacted]anges, the pavements, independently of macadamization, have [redacted]ndergone immense improvements, and besides the widening of [redacted]any of the principal streets, the art of driving must have made [redacted]reat progress, for in Fleet-street, in which the carriage-way has [redacted]een in places narrowed, I remember it no uncommon occurrence [redacted]o see stoppages for nearly an hour together, though now there [redacted]s scarcely such a thing for five minutes, notwithstanding the introduction of omnibuses and cabs, and a great increase of private carriages, and of traffic of all sorts. I cannot account for this, unless that men's wits sharpen as occasion demands. At that time the flagways were generally much narrower than they are now, and so ill laid, that what were called beau-traps were to be met with in almost every street: that is, loose flags, which, being pressed upon, splashed the leg up to the knee. I think even the term is now all but forgotten. The crossings were neither raised nor swept, and both carriage and foot-ways were so unskilfully laid, that they were scarcely ever free from mud. To add to these inconveniences, the town was dimly lighted with oil, much more dimly than later, when improvements were introduced in opposition to gas. The first exhibition of gas was made by Winsor, in a row of lamps in front of the colonnade before Carlton House, then standing on the lower part of Waterloo-place, and I remember hearing Winsor's project of lighting the *metropolis laughed* to scorn by a company of very *scientific men.* To the honour of the east, Finsbury-square was

that the boy was a runaway apprentice from a shoemaker at Bethnal Green, to whom he had been bound from a parish in London, in the workhouse of which he was born and brought up; and consequently his story about his father, his uncle, and Essex, was an entire fiction. It further appeared that on the complaint of his master for thieving and other misbehaviour, I had once committed him to the House of Correction for one month, though he was not recognised either by myself or by any one about the office; but I then recollected that I had received a communication from the governor of the prison, at the desire of the visiting magistrates, informing me that the boy had made a complaint of having been grievously starved by his master, and that there could be no doubt of the fact, as his appearance on his arrival quite corresponded with his account. In consequence, I sent an officer to inquire into the case, and he learnt that the statement was without foundation. I also ascertained that at the time I committed the boy, he made no complaint of being starved, nor presented any appearance of starvation, so that he had had the art to assume it within a few hours after I saw him. On his last appearance before me, his master again came, and declaring him incorrigible, I sent him once more to the House of Correction, where he now is. I see many instances of this consummate degree of imposition in men, women, and children, and I mention the above case by way of putting those on their guard who have not opportunities of detecting false statements, or experience in judging of the tales of applicants for assistance. I have taken great pains to sift a variety of cases of apparent destitution, and sometimes have been baffled for a considerable period; but it is singular, and at the same time consoling, that I have not met with one real instance—that is, an instance in which the party had not the means of more or less escaping from a state of want. There is a degree of debasement which creates an inveterate habit of delighting in a miserable life, and whatever means were furnished, they would effect no improvement. Wherever extreme misery is observed, it may be taken to be an incurable disease. I have known many cases of persons wandering in the streets in the most deplorable condition, who had homes to go to, or who would have been received into their respective workhouses; and the most wretched being I ever saw, and who fell a sacrifice to his morbid habits, had his choice of constant employment with a tradesman, or of the workhouse, but he preferred perishing in a vagabond state. Most of these cases originate, I apprehend, in a skill in imposition, which there is a pleasure in exercising; and the practice of feigning misery on the one hand, and the habits *of indolence* generated on the other, at last produce that debase-

[redacted] of its being terraced in part, and wholly laid out in a highly [redacted]mental style, which, by way of variety and with reference to [redacted]situation, seems a judicious plan. I would His Majesty would [redacted] orders to that effect; and then, as its present name would [redacted]me inappropriate, it might be called after its Royal Patron. [redacted]s to be hoped that whenever the opportunity occurs, the [redacted]er's house will not be permitted to stand in the way of the [redacted] great improvement its removal would cause both to the [redacted]k and to Piccadilly. I do not believe there is any single [redacted]g that would add so much to the ornament of London, as the [redacted]bellishment of the Green Park, to the extent of which it is [redacted]able. What a pity it is that the original design of making a [redacted]dual descent from Waterloo-place into St. James's Park, was [redacted] allowed to be carried into execution! Besides the beauty of [redacted] plan, a horse entrance there would have been such an im-[redacted]se convenience to such a numerous class. As it is now out [redacted] the question, the nearest practical approach to it seems to be [redacted] the macadamization of Pall-mall, with an entrance to the [redacted]rk, if that could be permitted, between Marlborough House [redacted]d the Palace. I do not know how that would affect the Palace, [redacted]t if it would be no inconvenience to Royalty, it certainly would [redacted] a great boon to the equestrian public. As to the pavement [redacted] Pall-mall, a more stupid obstruction, I think, cannot well be [redacted]nceived, and the removal of that, even with the present entrance [redacted] the Park, would be a very considerable improvement.

SAILORS.

There is no class of men who meet with such ill-treatment from their fellow-creatures as sailors. After suffering the hardships of the sea, and toiling with unconquerable labour, they are beset on their return from each voyage by the most villanous and the most profligate of the species, for the purpose of robbing them of their hard-earned wages; whilst those who should step forward to protect them, leave them to their fate, or even hold that they are capable of nothing better. When a vessel arrives from a long voyage, the crimps, or keepers of sailors' lodging-houses, are on the alert to get as many of the crew into their power as possible. Boats are sent to fetch the men a-shore, and the watermen receive a fee from each crimp for every sailor they can bring. The sailors leave the vessel, often I believe made half drunk, without money, and with nothing but their chest, upon which the crimps advance them money till they receive their wages. *Every temptation* is put in their way to lead them to *extravagance and recklessness*. An exorbitant bill is made

out, the amount of which is deducted from their wages, a[illegible]and are very soon robbed or defrauded of the balance. As [illegible]so they land, they are sponged upon by a set of idle fello[illegible]w hang about the docks, pretending to be unable to get [illegible]e ment, or to have been old shipmates; they are defrauded [illegible]d Jews under colour of selling them worthless articles che[illegible]e they are plundered and imposed upon by the most pr[illegible] women. It is in a great measure a confederation against[illegible] from which they have no chance of escape. Each part[illegible] more or less into the other's hands. I have occasion [illegible] frequent instances of these abominations, and in general t[illegible] so contrived, that there is no remedy or punishment. quently happens, that a sailor, who has sixty or seventy [illegible] to receive, will have, at the end of a few days, an enorm[illegible] made out against him by a crimp, for what he and his han[illegible] are alleged to have consumed, and for money advanced to [illegible] his extravagance in his freaks of intoxication. For his [illegible] there is an eager contest among the harpies who surroun[illegible] which leads them sometimes to the most barefaced and scan[illegible] practices. I remember one instance of a sailor having his [illegible] taken from him by force in open day, in the High Street, [illegible] chapel, whilst in a hackney-coach with a man and woma[illegible] had accompanied him to the India House. They robbed him under such dangerous circumstances to themselves, from fear that some one else would anticipate them. In the lowest of the sailors' public-houses, there are, at the back, what are called long-rooms, the walls of which are painted with ships or other devices, and here are to be witnessed at almost all hours, but principally at night, scenes of the greatest villany and debasement.

(*To be continued.*)

No. XX.—Wednesday, Sept 30, 1835.

ART OF DINING.

Before I proceed to the topics I proposed to discuss in this article, I wish just to add one observation to what I have said in a former number on the introduction of delicacies at dinner. I have there observed that "delicacies are scarcely ever brought till they are quite superfluous, which is unsatisfactory if they are not eaten, and pernicious if they are." Frequently when I have expressed my sentiments on this subject in conversation, the objection made has been, that it would be difficult, or too expensive, if delicacies were introduced in the early part of dinner, to pa-

ride enough. The answer is, that it is not necessary to have a sufficient supply for each guest to make a dinner upon, but enough to afford each a reasonable portion before the appetite is palled. For instance, at a party of six persons, if the dinner consisted of soup, fish, a joint, and three woodcocks, I maintain it would be much better to serve the woodcocks before the joint, both on the score of enjoyment and of health—of enjoyment, because a delicacy, when the appetite is nearly satisfied, loses a great part of its relish, and is reduced to the level of plainer food whilst the appetite is keen—of health, because it is much more easy to regulate the appetite when the least tempting dishes are brought last. By serving delicacies first, people would dine both more satisfactorily and more moderately, and entertainments would be less costly and less troublesome. I have often seen a course of game taken away, nearly or quite untouched, which would almost have dined the party, and much more agreeably than on the preceding dishes. The truth is, and a melancholy one too, that set dinners are managed more with a view to the pageant than the repast, and almost in every particular, besides that of delicacies, there is a sacrifice of enjoyment to an unmeaning and vulgar-minded style. Let us hope that some daring and refined spirits will emancipate us from such barbarous thraldom, and that we may see a rivalry of inventive genius instead of the present one of cumbrous pomp. Simplicity, ease, and sound sense are making progress in many things relating to our way of living; and surely they will not be excluded from one of the most important of our temporal concerns.

A matter suggests itself to me here, which it is expedient not to pass over; I mean the practice of persons in different stations of life, or enjoying different degrees of affluence, in their intercourse with each other, all adopting, as far as they are able, the same style of entertainment. The formal, stately style is certainly not that of the greatest enjoyment, but it is tolerable only when it is adequately kept up, and with a disciplined establishment. Those who maintain large establishments feel a necessity to find them employment to prevent greater inconveniences, but for those who have only a moderate household to go out of their way for the purpose of badly imitating what is rather to be avoided altogether, is the height of folly. I do not know anything more unsatisfactory than a state occasion, where the usual mode of living is free from all state. It excites my pity, and wearies me; and I cannot be at my ease whilst I am conscious that the entertainers are giving themselves trouble, and suffering anxiety to a greater degree than it is probable they can be recompensed, *and are perhaps incurring* expense which is inconvenient,

variety. The rule generally followed is to think what th
are accustomed to, whereas it should be reversed, and w
are not accustomed to should rather be set before them, e
where the situation of the entertainer, or his place of r
affords anything peculiar. By adopting such a course
of moderate income may entertain their superiors in
without inconvenience to themselves, and very much to
faction of their guests—much better than laboured imit
their own style. Contrast should be aimed at, and mer
state and luxury are most likely to be pleased with com
simplicity. We all laugh at the idea of a Frenchman in
country thinking it necessary to treat an Englishman w
beef; but it is the same principle to think it necessary
tain as we have been entertained, under different circu
There are people in remote parts of the country, wh
the best trout at hand, and for nothing, send for tur
great expense to entertain their London guests; and ins
the like want of judgment are innumerable. In gen
best to give strangers the best of the place; they are
most sure to be pleased. In entertaining those who are
ferent class from ourselves, it is expedient to provide
what they are not used to, and that which we are mo
way of procuring of superior quality. Many people, fr
connexion with foreign countries, or with different part
own, are enabled to command with ease to themselves

ing quite delicious; then a moderate-sized turbot, bought the city, beautifully boiled, with first-rate lobster sauce, mber, and new potatoes; after that, ribs of beef from denhall-market, roasted to a turn, and smoking from the , with French beans and salad; then a very fine dressed ; and lastly, some jelly. The owner of the chambers was nected with the city, and he undertook specially to order the rent articles, which it would have been impossible to exceed quality; and though the fish and beef were dressed by a ple laundress, they could not have been better served, I pose principally from the kitchen being close at hand, and r attention not being distracted; and here I must remark that proximity of the kitchen was not the least annoyance to us any way, or indeed perceptible, except in the excellence of the ving up. The beef deservedly met with the highest praise, d certainly I never saw even venison more enjoyed. The crab s considered particularly well introduced, and was eaten with culiar zest, and the simplicity of the jelly met with approval. he dessert, I think, consisted only of oranges and biscuits, fol-wed by occasional introductions of anchovy toast. The wines re champagne, port, and claret. I have had much experience the dinner way, both at large and at small parties, but I never w such a vividness of conviviality, either at or after dinner, hich I attribute principally to the real object of a dinner being e only one studied; state, ornament, and superfluity being tterly excluded. I hold this up as an example of the plain, y style of entertaining. There was nothing which anybody y not have with the most moderate establishment and the allest house, perhaps not always in exactly the same perfection to quality of materials, but still sufficiently good, with a little ouble and judgment.

It is the mode of dinner that I wish to recommend, and not y particular dishes or wines. Common soup made at home, sh of little cost, any joint, the cheapest vegetables, some happy d inexpensive introduction, like the crab, and a pudding, with erry and port, provided everything is good in quality, and the ishes are well dressed, and served hot and in succession, with eir adjuncts, will ensure a quantity of enjoyment which no one ed be afraid to offer, and so it will be with any combination in e same style; but then it is absolutely necessary not to overdo e thing on the one hand, and, on the other, to direct the atten-ion entirely in the right course; to think nothing of display or shion, but only of realities, and to dispose everything for com-rt and *ease*. *Such dinners* admit of an endless variety of com-*nation, and by more or less* additional expense, often very

trifling, may be made greatly sought after. There is one precaution, which I would recommend to those who step out of the common way in entertaining, and that is, to make some mention of what they mean to do at the time they give their invitation, otherwise a sort of disappointment may be sometimes felt, which is destructive of that disposition to be pleased, which guests ought to feel. For instance, speaking from my own experience, I greatly prefer small parties to large ones, and simple dinners to overloaded ones; but it has happened to me, that if, from the style of the invitation, I have made up my mind to a state party, I have been disappointed at finding a small one, though I should have preferred it in the first instance, and so it might be to invite any one to a simple dinner, however excellent, without giving some notice. There is often a little art in giving an invitation, not only so as to prevent disappointment, but to prepare the invited for any particular circumstance, in order that they may come with the proper disposition, created by anticipation. I recollect at the dinner I have above described, I stated, in my invitations, verbal and written, what I meant to attempt, and the names of the party. As the success of it so strongly illustrates my positions in favour of compactness of dining-room, of proximity of kitchen, of smallness of party, of absence of state and show, of undivided attention to excellence of dishes, and to mode of serving them in single succession, I am tempted to add the names here by way of authentication, and to show that my guests were competent judges, not to be led away from want of experience. The party consisted of Lord Abinger, then Sir James Scarlett, Sir John Johnstone, the present member for Scarborough, Mr. Young, private secretary to Lord Melbourne, Mr. R. Bell, of the firm of Bell Brothers, who occupied the chambers, and acted as caterer, and lastly, my excellent friend, the late honourable George Lamb, whose good-humoured convivial qualities were held in high estimation by all who knew him, and who on this occasion outshone himself. I had seen him on many and many a festive and joyous occasion, both amidst the revelries of the northern circuit and in private society, but I never saw him, or any other man, in such height of glee. Such a scene could not take place at a table set out, however well, in the customary style. There could not be the same ease and inspiration, the same satisfaction, and concentration of mind on what is to be done, the same sympathetic bringing together of a party over one thing at once. What is there in state and show to compensate for this enjoyment? They are the resources *by which* dulness seeks to distinguish itself, and it is pity that *those who* are capable of better things should submit to such

mels. In proportion as the set-out is brilliant, I have ob-ved the company is generally dull, and every ornament seems e an impediment in the way of good fellowship. I must add ord or two to what I have said respecting the mode of giving itations, upon which, I think, more depends than at first t appears. If a formal invitation on a large card, requesting honour, &c., at three weeks' notice, were to be received, and party should prove to be a small familiar one to a simple ner, however good, some disappointment would almost un-idably be felt, partly because the mind would have been made to something different, and partly on account of the more ured preparation. It is in general, I think, advisable to e some idea to the invited what it is they are to expect, if re is to be anything out of the common way, either as to pany or repast; at any rate, it is expedient not to mislead, ome people are very much in the habit of doing, and then iving their company with an apology, which throws a damp r the affair in the very outset. Now, instead of a formal in-tion, let us suppose one to such a dinner as the undermen-ed, couched in these words:—"Can you dine with me to-row?—I shall have herrings, hashed mutton, and cranberry . My fishmonger sends me word herrings are just in per-ion, and I have some delicious mutton, in hashing which I l direct my cook to exercise all her art. I intend the party to exceed six, and observe, we shall sit down to table at half-seven. I am asking as follows." Now I should greatly er such an invitation to a formal one in general terms, and I ose most other people would do the same. It would show intentness and right understanding on the matter in hand, n which the happiest results might be expected, and the sts would go filled with the most favourable predispositions, ch is starting at an advantage; for at parties in general, it uires some time before they can be raised to anything like proper tone of fellowship. Such a style puts dinner-giving in almost everybody's reach, and would induce a constant of easy hospitality, instead of a system of formal parties, w and far between." The same mode is equally desirable in tations to simple dinners of the most costly or rarest dishes, in some respects more so, as the anticipations would be e vivid. I have heard it frequently objected to the simple e, that some of the guests, when there is little or no choice, not be able to make a dinner; but this objection is entirely iated by particularizing, as above, what the dinner is to *ist of, and those whom it* does not please, can then decline *invitation. A simple* dinner, well served, to a party of a

similarity of taste, cannot fail to have peculiar success; it makes perfect the union. These snug little parties, I must confess, have very much the air of being confined to bachelor ones, but I think them equally applicable to a mixture of the sexes. Ladies are very apt to suppose that men enjoy themselves the most when they are not present. They are in a great measure right, but for a wrong reason. It is not that men prefer their own to a mixture of female society, but that females delight in a number of observances, and in forms, upon some of which I have already touched, and upon a certain display and undeviating order, which conspire to destroy that enjoyment which they seem to think they are debarred from. The fault is their own. If they will study my doctrines, and fall a little into the herring-and-hashed-mutton system, they will soon find a difference in their favour. In their management of dinners, let them think only of what contributes to real enjoyment. Such a system will afford them plenty of scope for the display of their taste in realities, instead of in vanities, which have no charms for men in the article of conviviality. If they wish to witness anything like the enjoyment I have described to have taken place at my dinner in the Temple, they must adopt something of the same course to ensure it. Side-dishes, centre-pieces filled with flowers, and such encumbrances and impediments, are fatal to it. They may make their election, but they cannot have both. I rather believe they think their system necessary to keep up a proper degree of respect to themselves, and that without it men would become too careless and uncivilized; but this I apprehend to be a mistake. There may be well-regulated ease without running into disorder and brutality, and whatever facilitates the social intercourse between the sexes, will of course increase refinement on the part of the men. I think it would be a vast improvement in society if the practice of familiar dining were introduced—parties not exceeding eight, without the trouble of dressing beyond being neat and clean, with simple repasts, costly or otherwise, according to the means or inclinations of the givers, and calculated to please the palate, and to promote sociability and health. I will explain myself further on this head in my next number, till which I must defer the consideration of my remaining topics on the art of dining.

SAILORS—(*concluded.*)

Sailors who are entrapped into these long-rooms, or similar places, are kept in a constant state of reckless excitement, and *they never* think of returning to sea till they have got rid of all

their wages; indeed I believe they are not unfrequently glad when their means are gone, as the only chance they have of escaping from the fangs of those who surround them. This forced disposition, as I consider it, I have often heard taken for granted to be the necessary disposition of sailors, and thus it is argued, that the sooner they are deprived of their money, the better both for themselves and their employers. Now it seems to me, that if sailors had fair play, and the maritime part of seaport towns could be reformed, their natural character would rather be that of thought and carefulness, than of recklessness and extravagance. Hardship, and the scenes frequent on the ocean, are not the best calculated to produce levity; and the peculiar ease with which they might accumulate their wages, if it once became the custom amongst them, is much more likely to make them more saving than other men, rather than less so. A habit of accumulation, when once acquired, is the most constant of all habits, and prompts the most forcibly to industry and exertion—so that a sailor, who should reasonably enjoy a portion of his wages and put by the remainder, would be more certain to return to his calling, and to exercise it steadily, than one of the present race. I believe there are now a great many exceptions to what is considered to be the usual character of sailors, and that they are happily increasing from various causes; but unquestionably a great deal remains to be done, and it is quite melancholy to see how many instances there are of noble and generous fellows falling a prey to the most worthless, for want of a little protection. It is a matter of great consequence also to the rest of society on its own account, because the harvest, which the present state of seafaring men affords to the vicious and the criminal, is one great cause of so many depredators, who prey at other times upon the various classes of the public.

During the last war, when so many sailors were wanted both for the navy and the merchant service, every art was used to entrap them, and every species of demoralization encouraged to keep them in a state of dependence. The object on the part of government was to get their services for less than they were willing to take for them, and though the pay was kept down, and the expense of manning the navy was not so great as it would have been if sailors had been fairly dealt with, yet the system in its consequences has cost the nation a great deal more than a just course would have done. The same system is to a degree still pursued in manning merchant vessels, so far as keeping sailors in a state of dependence, though great improvements have taken place, and there is a much more enlightened policy on the part *of many ship-owners.* Whenever the government or individuals

contrive to purchase labour for less than its real value, the public has to make up the difference, and something more. On this subject, which is a very important one, I will extract a few sentences from my pamphlet on pauperism.

"There is a certain price for everything, and any attempt to force it below produces a contrary effect, though it may cause a division of the payment. Individuals may contrive to lower wages, and may throw the difference, with the increased cost of labour, upon the public—the State may inadequately remunerate those it employs, and thereby keep down the amount of taxation; but the means of paying the taxation will be inevitably diminished in a greater proportion. * * * It is beyond a doubt that an armed force, raised by conscription or impressment, by ballot, or by the seductions of enlistment, costs a nation more than the necessary price, though it may cost the government less. The general rule for obtaining labour, of whatever kind, at the cheapest rate, seems to be, first to render the service as agreeable and respectable as its duties will permit, and then to offer in open market the lowest direct remuneration, which will induce the best qualified spontaneously to engage themselves, and willingly to continue. I believe if the subject were closely pursued, it would appear that by rendering the various offices of labour as little irksome as may be practicable, and by approximating by all possible means the direct wages of labour to the cost of labour, pauperism and crime might be very considerably reduced. * * * * The hope of an immediate and adequate reward, and the certainty of the secure enjoyment of it, are indispensably necessary to obtain labour at the lowest price, and however high that price may be still it is the lowest possible. By a law of nature the slave is the dearest of labourers, and the man whose *heart* is in his work the cheapest—nay, even the brute, who is going home in the hope of eating his corn in comfort, is able to accomplish more than by any urging that can be inflicted upon him. Heart, kept constant by prudence, constitutes the perfection of a labourer." It is to be observed, that the immense quantity of crime and pauperism that springs directly and indirectly from the present want of moral cultivation amongst sailors, is to be paid for by the public in addition to their wages; and that if they were prudent, though their wages might be somewhat higher, those wages would constitute the whole cost of their labour, instead of, as now, being only one part. If any labourer by his improvidence becomes a pauper, or causes any of those who ought to be dependent upon him to become paupers, the expense of that pauperism is to be added to his wages, to make up the whole *cost of his* labour; and, in the same manner, if he is guilty of

e, or tempts others to be guilty, the expense incident to that e is likewise to be reckoned part of the cost of his labour, igh it is not paid by his employers but by the public. I ieve there are now in the maritime districts of this metropolis reat many respectable lodging-houses for seafaring men, and great many prudent characters amongst them; but there is a st number who are quite the reverse, and who are the cause of reat public detriment. It is very desirable that there should e some systematic provision for the protection of sailors, so as to give them a fair chance of becoming prudent, by having facilities afforded them for escaping bad company, and for placing in safety such part of their wages as they would not wish to spend. It seems to me that it would answer extremely well as a speculation for respectable persons, acquainted with the habits of seamen, to establish comfortable places for their reception, and to manage their affairs for them from their arrival till their departure. There could be no risk with proper caution; and the sailors, the public, and, I doubt not, the shipping interest, would be great gainers by the consequent improvement in morals.

PRINCIPLE OF POOR LAWS.

The principle of Poor Laws, however modified, is this—that the number of persons, incapable of maintaining themselves, necessarily exceeds the means of duly providing for them, except by a compulsory tax. If it is not true that the number of persons does so exceed, then the principle is false, and its operation, like that of every other false principle, must be pernicious. The proposition must be taken in its fullest sense; the number of persons incapable of maintaining themselves must not only actually, but necessarily, exceed the means of duly providing for them, except by a compulsory tax. This supposes government, both general and local, to be of the best form, and in the most efficient order, and that, after all, prudence aided by charity is insufficient for individual support, and therefore that the addition of a compulsory tax is necessary. If all these suppositions are not real, then Poor Laws are not founded on sound principle, but are in the nature of an expedient to bolster up some defec or defects, which ought to be sought out and thoroughly reme died. Their tendency would be only to cover and perpetuat abuse, whether that abuse existed in the general or the loc government, in a deficiency of prudence, or in a want of charit Till government, both general and local, should be put into t *most efficient order, till* every encouragement should be given *prudence, and till charity* should be excited by all pos

means, it would be too much to say that any other resources would be necessary; and recurring to any other resources prematurely would be to retard improvement in the right quarters. Expedients are easy modes of supplying defects, and they often look specious, and for a time produce apparent benefit, but it is only on the slow operation of sound principles that reliance can safely be placed. Those who maintain the principle of Poor Laws maintain it as a permanent principle, to be kept in operation under all circumstances, because they say all property in civilized countries being appropriated, they who are born into the world, and have not the means of providing for themselves, have a right to a maintenance from the property of others. This position is maintained chiefly on the assumption that any one born into the world, where all property is appropriated, has greater difficulty in providing for himself than in a savage state; but the direct contrary is the fact. In any given country, a man capable of labour can more easily command the necessaries of life, when it is civilized, than he could have done when it was in a savage state; but it will be objected that he cannot, under all circumstances, obtain employment.. I will consider that objection by-and-by.

With respect to persons incapable of labour, whether from infancy or age, or from inability, physical or mental, their natural rights cannot be greater in a civilized than in an uncivilized state, though in the former their chances of provision, independently of any compulsory maintenance, are much better than the latter. The advocates for the principle of Poor Laws assert, that children, whose parents are unable to maintain them, have a natural right to a maintenance from the property of others. If by a natural right is meant the right they would have had in a state of nature, of what value is it, or how is it to be enforced? Being destitute, how are they in a worse condition where property is appropriated than where it is not? and in the latter case parents are exposed to inability to maintain their children. If then those children are not in a worse condition, they are not entitled to any new right by way of compensation. They could have had no advantages in a state of nature, which give them a right to compulsory provision in a state of civilization. The truth is, their claims are of a higher nature than any that laws can enforce, and in a well-ordered society are sure to be attended to without compulsion. The same reasoning applies to the destitute aged and impotent. In a state of nature, where property is not appropriated, there can be no compulsory provision for them, and their chances of voluntary provision are *much less* than in a state of civilization. Now as to those who

capable of labour, and who, it is said, are entitled to have employment found them, if they cannot get it themselves, or to existence, because all property is appropriated, I answer, that in a civilized state there could be no such class, unless created or permitted by defective government. Where political regulations are such as to give all men fair play, and not to place any unnecessary temptations to improvidence in their way, the same exertion and the same prudence that would enable the savage to exist would enable the civilized labourer to live well, and to find employment for himself under all circumstances; whereas the savage, with only the pauper standard of shifting for himself, would be starved to death. Whatever quantity of destitution there may be in this country or in Ireland for want of employment it may be traced to removable causes; but to provide for that destitution by the adoption of a permanent principle is the surest way to prevent the causes from being removed.

Whenever government is carried on upon the principle that "whatever is morally wrong cannot be politically right," the standard of morals, individually, will soon be raised too high to admit of anything like a class of paupers, and there will be no destitution, for the relief of which the funds of private charity will not be far more than sufficient. My conclusion is, that Poor Laws are not founded on any natural right, but that they merely involve a question of expediency; and I think that no system of management will be ultimately productive of benefit, unless it has for its object the total abolition of the principle. There is another point of view in which I would put the principle of Poor Laws, and that is, that they can only be an expedient to supply the deficiencies of wages or the waste of improvidence. If wages are high enough to support the whole class of labourers, Poor Laws would only encourage improvidence; if wages are not high enough, Poor Laws would operate to prevent their becoming so. Temporary want of employment is no argument for the adoption of a permanent principle, and permanent want of employment argues an over-population, which can only be the result of improvidence, for which the Poor Laws are not the cure.

No. XXI.—Wednesday, October 7, 1835.

ART OF DINING.

As the season for fires is approaching, or rather, from the wet weather, *is arrived, I must* make an observation or two upon that *important head. A cheerful* fire is our household sun, which I,

for one, like to have ever shining upon me, especially in the coming months of November and December, when the contrast between that and the external fogs and mud is most striking and agreeable. A good fire is the next best substitute for a summer sun, and, as our summer sun is none of the brightest, we are wise to make the most of its successor. An Englishman's fireside has, time out of mind, been proverbial; and it shows something of a degenerate spirit not to keep up its glories. There is an unfortunate race, who labour under a constant pyrophobia, or dread of fire, and who cannot bear the sight of it, or even the feel, except from a distance, or through a screen. When we have to do with such, we must compromise as well as we can between comfort and consideration; but I am speaking to the real enjoyers of the goods of life, without any morbid infirmity about them. A bright, lively fire I reckon a most excellent dinner companion, and in proper fire weather I would always have it, if I may so say, one of the party. For instance, two or three at each side of the table, one at the top, and the fire at the bottom, with the lights on the mantelpiece; but then, to have this disposition in perfection, the room should be something after the plan I have recommended in my seventeenth number. Under such circumstances, I think if melancholy herself were one of the guests, she could not but forget her state. A fire is an auxiliary at dinner, which diffuses its genial influence, without causing distraction. As Shakspeare says of beauty, "it is the sun that maketh all things shine;" and as Dryden sings after Horace,

> "With well-heap'd logs dissolve the cold,
> And feed the genial hearth with fires;
> Produce the wine that makes us bold,
> And sprightly wit and love inspires."

It may be supposed, from the way in which the fire is ordinarily treated during dinner, that it was a disagreeable object, or a common enemy. One or more persons are made to turn their backs upon it, and in that position screens are obliged to be added to prevent fainting. This is a perverse mode of proceeding, arising partly from the ill adaptation of dining-rooms to their use, partly from the custom of crowding tables, and partly from the risk of oppressiveness, where there are large numbers and overloaded dinners, so that in this, as in most instances, one abuse engenders another, and the expediency of adhering to a rational system is clearly manifested. We are the creatures of habit, and too seldom think of changing according to circumstances; it was but the other day I dined where the top of the table was unoccupied; but though the weather was cold and wet, *the master* of the house maintained his position at the bottom

his back to the fire, protected by a screen. If I could have led him round, "the winter of my discontent" would have made "glorious summer," and I should have dined with plete satisfaction.

he conservancy of fires ought principally to fall within the ntendence of the female part of a family, because they are seldom out of the way, and it is a subject of very great im- nce in the maintenance of domestic comfort, especially e the males, either from pleasure or business, are exposed to icissitudes of weather. Let any one call to mind the differ- between two houses where good and bad fires are kept. To abouring classes a good fire at meals is the greatest source of h and enjoyment; and at public-houses a cheerful blaze seen gh the windows, is a bait well understood to catch the rer returning from his work to a comfortless home. If he gets

> ——————"planted unco right,
> Fast by an ingle, bleezing finely,"

is no chance of his quitting, till, like Tam O'Shanter, he is elled by necessity. The essential quality of a fire is to be it without being too hot, and the best and quickest mode of ring a neglected fire is to stir out the ashes, and with the to fill up the spaces between the bars with cinders. If ully done, it is surprising how soon this process will produce fective and glowing fire.

hilst I was writing the above, a friend of mine called to se that we should dine together at the Athenæum, and he d send a brace of grouse he had just received. We dined satisfactorily, but agreed that a perfect edition of our dinner d have been as follows:—First, a dozen and a half of small rs, not pampered, but fresh from their native bed, eaten y, after the French fashion, with lemon juice, to give an to the appetite. In about twenty minutes, the time neces- for dressing them, three fine flounders water-zoutchied, with n bread-and-butter—a dish which is better served at the næum than anywhere I know. At a short interval after the ders, the grouse, not sent up together, but one after the , hot and hot, like mutton chops, each accompanied by a of French beans. With the flounders half-a-pint of sherry, with the grouse a bottle of genuine claret, which we get for -and-sixpence a bottle; after which, a cup each of strong offee. This is a style of dining, which made us think of the eous, encumbered style with pity and contempt, and I give particulars by way of study, and as a step towards emanci- . *After my desultory* manner I must here mention an

instance of barbaric ornament I witnessed a short time since at a dinner which, substantially, was excellent. I had to carve a tongue, and found my operations somewhat impeded by a couple of ranunculuses stuck into it, sculptured, one in turnips, and the other in carrot. It was surrounded by a thin layer of spinach, studded with small stars, also cut in carrot. What have ranunculuses and stars to do with tongue and spinach? To my mind, if they had been on separate and neighbouring dishes, and unadorned, it would have been much more to the purpose.

At length I am come to the consideration of that important accompaniment to dinner—wine, in the management of which there is ordinarily a lamentable want of judgment, or rather a total absence of it. Besides an actual want of judgment, there is frequently a parsimonious calculation on the one hand, or an ostentatious profusion and mixture on the other, both destructive, in their different ways, of true enjoyment. The art in using wine is to produce the greatest possible quantity of present gladness, without any future depression. To this end, a certain degree of simplicity is essential, with due attention to seasons and kinds of food, and particularly to the rate of filling the glass. Too many sorts of wines confuse the palate and derange digestion. The stronger wines, unless very sparingly used, are apt to heat in hot weather, and the smaller kinds are unsatisfactory when it is cold. The rate at which to take wine is a matter of great nicety and importance, and depends upon different circumstances at different times. Care and observation can alone enable any one to succeed in this point. The same quantity of wine, drunk judiciously or injudiciously, will produce the best or the worst effects. Drinking too quick is much more to be avoided than drinking too slow. The former is positively, the latter negatively, evil. Drinking too quick confuses both the stomach and the brain; drinking too slow disappoints them. After long fasting, begin slowly and after a solid foundation, and quicken by degrees. After exhaustion from other causes than fasting, reverse this order. Small wines may be drunk with less caution as to rate than the fuller bodied. As soon as the spirits are a little raised slacken the pace, contrary to the usual practice, which is to quicken it. When the proper point of elevation is attained, use the glass as just to keep there, whereby enjoyment is prolonged without alloy. The moment the palate begins to cloy, leave off. Continuation after that will often produce a repugnance, desire, the gratification of which is pernicious. This state is rather an unfitness for leaving off than a fitness for going on. In respect to simplicity, I think four kinds of wine the very utmost ever to be taken at one time, and with observance of what

ll together; as sherry, champagne, port, and claret; but hould be drunk in uniform order, and not first one and then er, and then back again, which is a senseless and pernicious ion. For my own part, I rather like one kind of wine at , or at most two; and I think more is lost than gained by y. I should lay down the same rules as to wines, as I have ly done as to meats; that is, simplicity on the same day, ariety on different days. Port only, taken with or without e water, at dinner, is excellent; and the same of claret. I on ordinary occasions, such a system is by far the most able. Claret, I mean genuine, undoctored claret, which, in pinion, is the true taste, is particularly good as a dinner and is now to be had at a very reasonable price. I would ish better than that given at the Athenæum at three-and- ice a bottle. Rhenish wines are very wholesome and able, drunk simply without other wines: I do not think harmonize well with champagne. As to seasons, the dis- on is obvious that light wines are the best in summer: but are should be taken, for the sake of health, that they are ; and with much fruit, perhaps, a little of stronger wine is ible. In winter, generous wine is to be preferred, and it is sant variety to have it occasionally spiced or mulled, espe- in very dreary weather, or after severe exposure. In hot er, beverages of various kinds, having wine for their foun- , and well iced, are very grateful. There is scarcely any y greater in summer than wine and water, cooled with a of ice put into it, though it is seldom practised in this ry. In Italy, a plate of pure ice is regularly served during ot season. In England, unfortunately, a great deal of y is wasted on excess, whilst simple luxuries are almost ther neglected. The adaptation of wines to different kinds d is a matter not to be neglected. The general rule is, to white wine with white meats, and red with brown, to which e added, that light wines are most suitable to light dishes, the French style, and the stronger to substantial dishes, or nglish style; but this latter rule has many exceptions. I not here pass over altogether the excellencies of malt r, though it is rather difficult to unite the use of it judi- y with that of wine. When taken together, it should be in moderation, but I rather prefer a malt-liquor day exclu- now and then, by way of variety, or to take it at luncheon. is something extremely grateful in the very best table- and it is to be lamented it is so rarely to be met with in *rfection of which it is* capable. That beverage at dinner, *wo or three glasses* of first-rate ale after, constitute real

luxury, and I believe are a most wholesome variety. Good porter needs no praise, and bottled porter iced, is, in hot weather, most refreshing. Cider cup, lemonade, and iced punch in summer, and hot in winter, are all worthy of their turns; but I do not think their turns come as often as they ought to do. We go on in the beaten track, without profiting by the varieties which are to be found on every side.

What I have hitherto said has been with a view principally to individual guidance in the use of wine, though much of it may be applied to the management of parties. In the management of parties, so far as relates to wine, judgment, liberality, attention, and courage, are necessary; and calculation, inattention, ostentation, profusion, and excess, are the vices to be guarded against. I always take for granted, that whatever wine is produced, it is to be good of its kind. Judgment is necessary in knowing what wines are suitable to the season, the food, and the description of guests; in what order to serve them, at what rate to drink, and when to stop. Liberality is necessary to furnish promptly and cheerfully the requisite supply; attention is necessary to execute what the judgment suggests; and courage is necessary to keep the erring, either from ignorance or refractoriness, in the right path, and to stop at the right point. The master of a feast should be master in deed as well as in name, and on his judicious and confident control depends for the most part real convivial enjoyment; but he should govern rather by imperceptible influence than by any outward demonstration, or appearance of interference. He should set the wine in circulation at the earliest fitting moment, for want of attention to which there is often a flagging at the outset. He should go on rather briskly at first, and should then contrive to regulate its pace according to the spirits of the party. He should cause the wines to be served in their proper order, and should preserve that order as much as in him lies, both by his own example, and by good-humoured recommendation. He should let his guests know what he intends, so that they may have an opportunity of regulating themselves accordingly; as, if he thinks proper to produce only a certain quantity of any particular wine, he should say so. Uncertainty is fatal to convivial ease, and the re-introduction of any kind of wine, after other wines have intervened, is specially to be avoided. This error arises either from want of courage in allowing a violation of propriety, or from a calculation that there would be enough, when there turns out not to be enough, and then hesitating to supply the deficiency at the proper moment. He should be *liberal* as long as liberality is beneficial, and as soon as he perceives that the proper point to stop at is arrived, he should

ally act upon his perception. There is a liberal, hearty
er, which prevents suspicion, and enables the possessor to
ise his judgment not only without offence, but with approba-
Calculation, however studiously concealed, sheds a baneful
nce over conviviality, which nothing can counteract. In-
tion causes things either to go on wrong, or not to go on
ll. Ostentation excites disgust or contempt, and destroys
yment for the sake of display, by introducing variety without
rence to reason. Profusion produces the same effect from
rance or mistaken liberality. There may be excess without
ety, though it is not so probable. It is much more often
result of want of courage in the master of the feast, than of
ination on the part of the guests, and good government in
beginning is the surest guarantee of a temperate termination.
what I have said, I have supposed the giver of an entertain-
nt to have means at his command; but where it is not so, the
inest wines, provided they are sound, and are heartily and
iciously given according to the rules I have laid down, cannot
l to give satisfaction to the reasonable, and more satisfaction
than the most costly, with the many drawbacks which usually
company them. They are for the most part exposed to the
me fate that I have already described to await delicacies in
od; that is, they are so mixed up and encumbered with other
ings as to be deprived of their relish, and reduced to the level
f their inferiors, or even below. It is to be wished that those
ho are not in the way of giving costly wines would never
ttempt it; because they are only putting themselves to incon-
nience, and their guests to greater. It is a very serious tax
pon one's palate and veracity to be obliged to drink and pro-
unce upon compounds with names to which they have not the
ost remote pretension. What I have said heretofore about
nners applies equally to wines. Let people keep to their own
oper style, and endeavour to excel in what is within their
dinary reach. A little extra attention and a little extra expense
e then productive of satisfactory results, and they are sure to
ase others without any sacrifice of what is due to themselves.
have yet to make some particular observations on the use of
ampagne, which I must defer, with two or three other topics,
my next number.

PRAISE OF WINE.

After my observations on the use of wine in the preceding
icle, I *think I may appropriately* introduce Falstaff's humorous,
in many respects just and eloquent, paneygyric upon sack,

which is only a peculiar species of wine. The effect he describes it to have upon wit and learning, peculiarly applies to the table, and may afford a hint to those who circulate their wine as if it were merely designed for sensual purposes, that it has nobler uses.

"A good sherris-sack hath a twofold operation in it. It ascends me into the brain, dries me there all the foolish, dull, and crudy vapours, which environ it; makes it apprehensive, quick, forgetive,* full of nimble, fiery, and delectable shapes; which, delivered o'er to the voice, the tongue, which is the birth, becomes excellent wit. The second property of your excellent sherris is, the warming of the blood, which, before cold and settled, left the liver white and pale, which is the badge of pusillanimity and cowardice; but the sherris warms it, and makes it course from the inwards to the parts extreme. It illumineth the face, which, as a beacon, gives warning to all the rest of this little kingdom, man, to arm; and then the vital commoners, and inland petty spirits, muster me all to their captain, the heart; who, great and puffed up with this retinue, doth any deed of courage, and this valour comes of sherris. So that skill in the weapon is nothing without sack, for that sets it a-work; and learning, a mere hoard of gold kept by a devil, till sack commences it, and sets it in act and use. Hereof comes it that Prince Harry is valiant; for the cold blood he did naturally inherit of his father, he hath, like lean, sterile, and bare land, manured, husbanded, and tilled, with excellent endeavour of drinking good, and good store of fertile sherris, that he has become very hot and valiant. If I had a thousand sons, the first human principle I would teach them, should be, to forswear thin potations, and addict themselves to sack."

EASE OF MIND.

Ease of mind is incomparably the most valuable of all possessions—not the ease of indolence, but of action—the smoothness of the unruffled current, not of the stagnant pool. This possession is not the gift of fortune; the gifts of fortune frequently destroy it. It must be of our own acquiring, and is, in a great measure, within the reach of all who diligently seek after it. It does not depend upon the amount of our worldly possessions, but upon our mode of using them; not upon our ability to gratify our desires, but upon our regulation of them. It is essentially the sult of our habits, which habits are entirely within our own ntrol. To enjoy ease of mind, there must be a feeling that we

* Imaginative.

uties to the best of our power, otherwise we
f satisfying our conscience. The possession of
uit of them, beyond the limits of moderation,
o this state, because temperance in the use of
s is absolutely necessary to it, and then comes
of the application of our superfluity. How
must be destroyed by superabundance, who
appy with less temptation, or with the feeling
ted from them! The pursuit of riches for the
ts the mind for ease, by generating a perpetual
xiety, and by exposing to continual disappoint-
me may be said, even in a stronger degree, of
of those worldly distinctions, which, neither in
the possession, can confer any real enjoyment.
by honest roads towards those things which
ach without too arduous efforts, and which,
e worth our having, should be the aim of all
tune to make: whilst they who have had theirs
hould habituate themselves to temperance in
nts, and to active and discreet liberality towards
o diligently cultivate the habits necessary to
, place themselves almost above its disturbance.
ons of disappointed ambition they are not at all
e crosses of adverse fortune very little, whilst
ions, in the well-constituted, soften rather than
ıd cannot be said to destroy its ease. Like
ow a shade over the current, but in no way to
ness. Strict and constant discipline can ensure
poverty or privation, of which St. Paul has
ıl example in his own person. "*I have learnt*
e I am therewith to be content. I know both
and I know how to abound. Everywhere and
instructed both to be full and to be hungry,
d to suffer need." But it must not be forgotten,
pline is included the fixed contemplation of
ıey of this world only, cannot expect to bear
he world, as if they looked upon it as a mere
on for another, which is the peculiar advantage
rue Christian. There is no book comparable
ment for teaching that temper of mind which
f ensuring a current of happiness independent
ruptions. It gives that tone which prevents us
r feeling annoyance. It teaches us to bear all
l things, and to think no evil. How different
that of those who bear nothing, hope nothing,

and are ever thinking evil! In order to derive full benefit from the doctrines of the New Testament, it is not sufficient to recur to them occasionally, but by daily attention to make them part of our system, so that the mind may become its own master, and as much as possible independent of everything without. Goldsmith says,—

> "How small of all that human hearts endure,
> That part which laws or kings can cause or cure!
> Still to ourselves in every place consign'd,
> Our own felicity we make or find."

Shakspeare observes, "there is nothing either good or bad, but thinking makes it so;" and Milton expresses it,—

> "The mind is its own place, and in itself,
> Can make a heaven of hell, a hell of heaven."

In order to enjoy ease of mind in our intercourse with the world, we should introduce into our habits of business punctuality, decision, the practice of being beforehand, despatch, and exactness; in our pleasures, harmlessness and moderation; and in all our dealings, perfect integrity and love of truth. Without these observances we are never secure of ease, nor indeed taste it in its highest state. As in most other things, so here, people in general do not aim at more than mediocrity of attainment, and of course usually fall below their standard; whilst many are so busy in running after what should procure them ease, that they totally overlook the thing itself.

Ease of mind has the most beneficial effect upon the body, and it is only during its existence that the complicated physical functions are performed with the accuracy and facility which nature designed. It is consequently a great preventive of disease, and one of the surest means of effecting a cure when disease has occurred; without it, in many cases no cure can take place. By ease of mind many people have survived serious accidents, from which nothing else could have saved them, and in every instance recovery is much retarded by the absence of it. Its effect upon the appearance is no less remarkable. It prevents and repairs the ravages of time in a singular degree, and is the best preservative of strength and beauty. It often depends greatly upon health, but health always depends greatly upon it. The torments of a mind ill at ease seem to be less endurable than those of the body; for it scarcely ever happens that suicide is committed from bodily suffering. As far as the countenance is an index, "the vultures of the mind" appear to tear it more mercilessly than any physical pain, and no doubt there have been many who *would willingly* have exchanged their mental agony for the most *wretched* existence that penury could produce. From remorse

there is no escape. In aggravated cases, probably, there is no instant, sleeping or waking, in which its influence is totally unfelt. Remorse is the extreme one way; the opposite is that cleanliness of mind, which has never been recommended anywhere to the same extent that it is by the precepts of the Christian religion, and which alone constitutes "perfect freedom." It would be curious if we could see what effect such purity would have upon the appearance and actions of a human being—a being who lived, as Pope expresses it, in "the eternal sunshine of the spotless mind."

DIFFICULTIES.

It is weak to be scared at difficulties, seeing that they generally diminish as they are approached, and oftentimes even entirely vanish. No man can tell what he can do till he tries. It is impossible to calculate the extent of human powers; it can only be ascertained by experiment. What has been accomplished by parties and by solitary individuals in the torrid and the frozen regions, under circumstances the most difficult and appalling, should teach us that, when we ought to attempt, we should never despair. The reason why men oftener succeed in overcoming uncommon difficulties than ordinary ones is, that in the first case they call into action the whole of their resources, and that in the last they act upon calculation, and generally undercalculate. Where there is no retreat, and the whole energy is forward, the chances are in favour of success; but a backward look is full of danger. Confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them. There is something in resolution which has an influence beyond itself, and it marches on like a mighty lord among its slaves; all is prostration where it appears. When bent on good, it is almost the noblest attribute of man; when on evil, the most dangerous. It is by habitual resolution that men succeed to any great extent; impulses are not sufficient. What is done at one moment is undone the next; and a step forward is nothing gained, unless it is followed up. Resolution depends mainly on the state of the digestion, which St. Paul remarkably illustrates, when he says, "*Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.*"

MIDNIGHT REFLECTIONS.

"The iron tongue of midnight" proclaims another day gone for ever.

How we loiter away our lives! If we wasted our means as we do our time, we should be bankrupts all.

We live on resolutions instead of performances, and content ourselves with the ease of the present, in the confidence of future exertion. We condemn the omissions of others, and overlook our own.

We neglect the advantages we have, and think what we should do if we were something else than what we are.

We look back upon the past, and sigh that we did not begin then; yet we let the present slip as we let the past before.

We possess each the sovereignty of ourselves—the noblest and most profitable field in which to exercise dominion, but we busy ourselves most in what least concerns us. We make ourselves slaves where we might be kings, and seek for power where it profits us nothing.

We pretend to reform others, whilst we exhibit in our own persons examples of neglect, disorder, and revolt.

Our passions, which we ought to govern, we suffer to govern us, and instead of aiding us in our course they hurry us out of it till they have lost their force; and our judgment takes possession of her seat when she has nothing to guide. Man is like a vehicle hurried across a dangerous country by powerful and fiery steeds, and never gaining the road till they are become worn-out hacks.

But there are the busy few toiling after their own destruction in the fields of avarice and ambition, mistaking means for ends, and laying up for themselves loads of care and anxiety, till the grave opens, and they discover on its brink that the journey through this world was not to provide the things of this world, but those for the world to come. They are like travellers from a distant country arriving on the shores of the boundless ocean, encumbered with everything but what pertains to their voyage. Though they have used their time it was only to abuse it, and their labour has been worse than vain.

If we would live as we ought to do, we must so enjoy the present that we may look upon the past with pleasure, and upon the future with hope. The more we can bring ourselves to consider the importance of the future, the more likely we are duly to regulate the present; and the happiness of this life mainly depends upon our reference to that in the life to come.

No. XXII.—Wednesday, October 14, 1835.

ART OF DINING—(*concluded.*)

I concluded the article on the 'Art of Dining' in my last number with promising to make some observations on the use of champagne. Of whatever materials composed, I never knew a party that could be said to go off ill where there was a judiciously liberal supply of good champagne. I say judiciously liberal, because there may be too much as well as too little, though the error, comparatively speaking, is seldom on the side of excess; but I have seen, when a party has been raised to what I call the champagne point of conviviality, that an extra quantity has caused a retrograde movement, by clogging the digestive powers. In this, as in all other matters relating to the table, but here especially, much must depend upon the eye, the judgment, and the resolution of the master. He must have liberality to give, attention and skill to regulate, and courage to stop. There are two classes of dinner-givers, to whom I do not address myself on this subject, because I know it would be in vain. The first is that class who began their career and had their habits formed during the war, when champagne was double the price it is now. They gave it then like drops of blood, and I have never yet seen an instance of liberalization. The second class is that who merely give it as a part of their state, and deal it out to the state prisoners round their table only to tantalize them. I have no hope, then, of producing any effect except upon those who date their assumption of table government on this side the battle of Waterloo, and who have or are capable of acquiring the same contempt of show that I myself have.

To give champagne fair play it ought to be produced at the very beginning of dinner, or at any rate after one glass of sherry or madeira. Any other wines rather unfit the palate for it. The usual mode is, as with other delicacies, to produce it after the appetite is somewhat palled, and I have often thought it particularly ungallant and ungracious, where there are ladies, to keep it back till a late period of dinner, and such a practice often presents an absurd contrast of calculation and display. According to my doctrines, the champagne should be placed upon the table, so that all may take what they like, when they like, till the presiding genius pronounces in his own mind that there has been enough, which is not difficult to a practised eye. This supposes a supply at discretion up to the champagne point, which is very agreeable on particular occasions, or now and then *without any particular* occasion, but would not be convenient to

most people, or even desirable, if convenient. I am far from objecting to a limited supply, even the most limited—that is, one glass round; but I do object to the period when it is usually served, and to the uncertainty with which it is served. Where it is handed round, and meant to be so only once, twice, or any greater fixed number of times, to which limits there can be no objection, the rule I would lay down is, that it should be handed round after the first glass of sherry, and if more than once, without any other wine between, and that it should be contrived to notify beforehand what the supply will be. It might be thought rather awkward to make the communication. That, I think, would depend on custom and tact. I am sure I should have no hesitation in making it, and, at any rate, the awkward effects often arising from uncertainty would be much greater. What can exceed the awkwardness of two persons who are going to take wine together beating about the bush to get each the other to propose champagne—a scene I have frequently witnessed between the best bred people? What can exceed the awkwardness of asking for it when there is no more, or of waiting till a fresh supply is brought, contrary to the original intention? All these awkwardnesses are the consequences of uncertainty, and are much at variance with the ease that is essential to conviviality. An annunciation that there is champagne without limit, or that it will be handed round once or twice, or oftener, saves these embarrassments. If it is placed upon the table, I would make a similar annunciation, as indeed I always do, that there is to be one bottle or two, or more, or at discretion. Then people know what they are about, and are at their ease, for want of which there is no compensation. By means of previous annunciation, even the entertainers of the old school, and the men of state, might make their calculation available to a satisfactory purpose. The advantages of giving champagne with whatever limit, at the beginning of dinner, are these: that it has the greatest relish, that its exhilarating quality serves to start the guests, after which they seldom flag, and that it disposes people to take less of other wines after, which is a relative, and sometimes even an absolute, saving to the pocket of the host, and it is undoubtedly a saving to the constitutions of his guests. With wines as with meats, serving the most delicate first, diminishes consumption,—a desirable effect in all respects. I know that a couple of glasses round of champagne at the beginning of dinner will cause a less consumption, and with better effect, than the same quantity, or more, at a later period; and where there are ladies, the portion they choose to take is most grateful to them upon this plan, and *often the* only wine they wish to accept. At the present price

hampagne, if it is judiciously given, I believe it is on many sions little or no additional expense, and its effect is always tributive of exhilaration. By promoting exhilaration it pro- es digestion, and by diminishing the consumption of other perhaps stronger wines is consequently favourable to health. other wine produces an equal effect in increasing the success party; and a judicious champagne-giver is sure to win the dwill and respect even of those who can command it at plea- e, because a great deal depends upon the mode of dispensing If it is handed round often, it should not be handed round ck, at least after the second glass, but at such intervals as the t points out. If it is placed upon the table within every 's reach, his nicely regulating power is necessary to give it ficient, but to restrain over-circulation. As the only anxiety many, who give parties regardless of expense, is that they uld go off well, I must repeat that they cannot fail, if there a liberal supply of good champagne, heartily given. Of course re will be various degrees of success depending upon various cumstances, but champagne can always turn the balance to favourable side, and heartiness in giving will compensate for ny defects in other particulars. I must here add, that in le *fêtes champêtres* champagne has great efficacy, and is a cific against that want of spirit that not unfrequently occurs; on any convivial occasion, where there is an absence of nething desirable in the way of comfort or convenience, or ere any disappointment has happened, champagne is the most werful auxiliary in remedying the omission, and making it gotten. In short, where champagne goes right, nothing can ll go wrong. I think it quite a waste to produce it unless it ced, or at least of the temperature of cold spring water, and hot weather its coldness is one of its most effective qualities. e less it is mixed with other wines the better it agrees with r one, and the objectionable effects attributed to it are often reality the result of too much combination with other liquids. ken simply and in due quantity, I think there are few con- utions to which it would not be beneficial, and I have fre- ently seen invalids who I have thought would have been all better for an alterative course of it.

With respect to the kind of champagne to be preferred, that pends, I think, upon the occasion. The kind I have been uding to throughout this article is the sparkling. I know ny people affect to hold it in utter contempt in comparison th the still; but I suspect not a few of them do so to show ir *grandeur and their* learning, rather than from their real e. *Undoubtedly still* champagne, generally speaking, is a

higher class of wine, and in a more perfect state than the sp... ling; but it is almost as difficult to compare the two, as it w... be to compare champagne with port. Still champagne is suit... to a grave party, talking over matters of state. But the sp... ling is much better adapted to give brilliancy and joyou... and for that purpose I believe would be preferred by al... everybody. Its very appearance is inspiring. In wines the... about the same difference between these two, that in poetry ex... between 'Paradise Lost' and 'The Rape of the Lock.' Wh... sparkling champagne is opened the cork should not fly out... from a bottle of soda water; when it does, it marks that t... wine is in too crude a state, and has not been sufficiently fe... mented. I think its good qualities are the most effective wh... it is somewhat more active than merely creaming; when it h... a certain liveliness, combined with flavour and coldness, whi... makes it, according to my taste, delightfully grateful. I believ... I am now come to the end of the observations I had to ma... upon the use of champagne. I will here supply a slight omissi... in the proper place on the subject of desserts. I have stated that I was no great friend to them, but I must mention that the most eligible mode I ever saw of serving them was by grouping the fruit upon a low wooden plateau, which was placed in the middle of the table. It was the least trouble in setting on, it left the greatest space, and had the richest and most tasteful appearance. I doubt whether after dinner is a proper time to serve ice, that is, if dinners are arranged, as I have recommended in a forme number, according to the season. I am rather inclined to think that ice would be better alone, and later in the evening. I certainly spoils the palate for a time for wine, and is principall grateful, before the dessert, in counteracting the heating an oppressive effects of overgrown repasts.

My next topic is the means of limiting dinners to small partie and the effect of such limit on carrying on society in the mo convenient and agreeable manner. The apparent impediment to small parties are large families and numerous acquaintanc I shall here assume that small parties are the most desirable, attainable, and that the system I advocate of moderate repas whether simple as to the number of dishes, or varied, and total free from state and ostentation, is the best. In such a syste the trouble of cooking and serving would be much less than the present mode of entertaining company, and the whole bu ness less complicated and anxious, and, as far as acquaintan are concerned, one party might be divided into two without a *increase of* household care, but the reverse. If it is consider *necessary to* have a numerous company on the same day

should think it advisable to divide them into two or more tables; because, as it is impossible there should be an unity of party at a table above a certain size, there is the best chance of it by such divisions as may each secure an unity. By an unity I mean where there is general conversation only, instead of particular or partial. It is absurd to call that one party which is broken into many, but which sits at one table. Sociability would be much promoted by at once forming it into divisions at different tables. I have heard of this being practised at ball-suppers with the greatest success, and I do not see why there should not be equal success at dinners. It is always to be borne in mind that setting out a dinner-table is a far less operose business, according to my doctrines, than according to prevailing custom, and that setting out and serving two tables for eight persons each, would not be so much trouble as it now is to set out and serve one table for sixteen; whereas, in the former case, there would be two agreeable parties, instead of one dull one in the latter. The same principle applies most strongly where there is a large family. Division of tables on occasion of entertaining company would then in my opinion be particularly convenient and advantageous; and I should think that often dinners at different hours of the day, according to the avocations or inclinations of a large family, and their intimacies, would greatly promote its well-being. It might suit some to dine at one hour and some at another, and to entertain their particular friends in an easy way, with a reunion of the whole in the evening, when numbers may meet advantageously. A free, simple style of living would admit of this without difficulty. Suppose, for instance, one part of a large family dining at four o'clock, with or without any strangers, and another at seven, according to their previous arrangements, and all meeting in the drawing room, or disposing of themselves according to their different pursuits. One of the great advantages of a simple, stateless style of living is, that it admits of so much liberty in various ways, and allows of many enjoyments which the cumbrous style totally prevents. I think it would be the perfection of society if there were a constant current of small dinner-parties for the purpose of enjoyment only, and a general mixing up on easy terms in the evening, according to each person's circle of acquaintance. I have heard people say that they have tried to get evening society, according to the French manner of droppers-in, but that they have never been able to succeed. The truth is, that no individual, or small number of individuals, will ever make such a plan succeed for long together. It must be the general custom in order to have permanent and complete success. I have frequented houses in that way at

times, but always found it more irksome than agreeable, simply from the uncertainty of finding the inmates at home, and the repeated disappointments of finding them out. These objections would vanish if the custom of receiving in an evening were general, because if one family was not at home, another would be, and a person in search of society would be sure to find it somewhere, instead of returning unsuccessful. It is an annoyance to prepare, and make up one's mind, for society, and then not to meet with it. The temptation to remain at home is too strong to venture upon a speculation, where there are so many chances against success. But if any one had a number of acquaintances in the same quarter, who received in an evening, an inclination for society might always be gratified with sufficient certainty to induce the attempt. Some visible sign, indicating whether they received at any house on any given evening, or whether the number was full, would save trouble to visiters, and would ensure complete privacy, whenever desired, or society to the extent desired, and not beyond. It would be a great improvement in the world, and a great advantage to the rich, if they would spend that portion of their means, which they dedicate to social intercourse, in procuring real enjoyment for their visitants, rather than in that state and display, for which no reasonable person cares, or which, it may be more truly said, every reasonable person dislikes and despises. If, for instance, a rich man were to give simply excellent dinners, and provide his guests with accommodation at places of public amusement, he would give them more satisfaction than by inviting them to the most sumptuous entertainments, and would most likely much increase his own enjoyment. Such a practice would tend greatly to improve public amusements, and would add to their interest by giving brilliancy to the scene. There are many ways in which those who have a command of means, have opportunities of rendering social intercourse with them peculiarly advantageous and interesting to persons of smaller fortunes; but as it is, in general, the richer the host the duller the entertainment, principally because expense is lavished in the wrong direction, without taste, or invention, or rational end.

In order to make a dinner go off well, a good deal often depends upon the giver's mode of receiving his company. In the first place, he should always be ready; he should receive cordially, so as to let his guests feel inspired by an air of welcome; and he should set them well off together by the introduction of suitable topics. It is usually seen that the host receives *his guests* almost as if they were strangers to him, and, after a *word or two,* leaves them to manage for themselves as well as

can, by wandering about, or turning over books, or some
urce of that sort, if they happen not to be well known to
: of the company; and even persons who are in the habit of
ing, often seem to be actuated by a feeling of mutual reserve,
want of being well started by the host. It frequently requires
a time after the dinner has commenced, to take off the chill
he first assembling, and in respect to individuals, it some-
es never is taken off during the whole party. During dinner
· expedient for the head of the feast to keep his eye upon
ry thing around him, and not to occupy himself exclusively,
many do, with those immediately near, or, what is worse, to
t into fits of abstraction or anxiety. The alacrity and general
ention of the host furnish the spring from which the guests
ally take their tone, and where they are not well known to
h other, it is good to address each frequently by name, and
mention subjects on which they have some common interest.
ere is also much tact required in calling into play diffident or
erved merit, and in preventing too much individual monopoly
conversation, however good. In order to have perfect success,
e guests must be capable of being well mixed up together, and
e host must be capable of mixing them, which unfortunately
r are; but many are much more capable than they appear to
, if they would turn their attention to the subject. These latter
ervations are more applicable to large parties than to small
es, but they do apply to both.

I have now come to the conclusion of what occurs to me on
· subject of 'Aristology, or the Art of Dining and giving
ners,' which subject the reader will perceive I have treated in
most familiar, and perhaps in too careless a way. I have
itten off-hand, as matter suggested itself from the stores of
perience. I have always advanced what I thought to be right,
hout the slightest fear of being sometimes wrong; and I have
en myself no thought as to exposure to ridicule, or anything
e. My object is in this, as in every other subject on which I
ich, to set my readers to think in the right track, and to
ect them in their way as well as I can. I consider what I
ve said on the 'Art of Dining' to be a part of my observations
the 'Art of Health,' which subject I shall continue under the
ter title in my next number.

PRIZE FIGHTS.

There was a time when pugilistic prize-fights had many advo-
tes, and *some of high* authority, as tending to promote courage,
nly feeling, and a love of fair play. Having long had a wish

to judge with my own eyes of the effect of these strictly nati exhibitions, I availed myself of an opportunity several y since to go to one, which promised all the advantages of l patronage and first-rate bruisers. A field, somewhere Hounslow Heath, was selected for the scene of action. T was a great concourse of spectators, from the highest ranks, of whom acted as timekeeper, down to the very lowest, every variety of equipage, from the barouche-and-four to donkey-cart. I could not help admiring the judgment and c with which everything was managed. The inner ring was propriated to the combatants, and their seconds and bot holders; and the outer to the principal patrons of "the Fanc and the select, who were to lie down on the grass when the fi was actually going on. Beyond them was a circle of persons foot, then the carriages, and, on the outside of all, the tr were filled with spectators, so that the greatest possible numb could see without obstruction. When everything was arrang and the combatants were preparing, two magistrates, attend by only a couple of constables, made their appearance, and e tered into a conference with the chief manager, during wh there was perfect peace, though a manifestation of great anxiet The conference ended in the magistrates and their officers re tiring; and then the manager gave a signal for dispersion, whic was instantly obeyed. Whatever disgrace boxing-matches may be thought to reflect on our national character, I thought this movement a proud testimonial the other way, as being a stronger instance than I could have conceived, of prompt obedience to the laws, and of respect to authority; and I do not believe the like would have been exhibited in any other country in the world. There was every motive to excite resistance. All had paid, and rather dearly, for admission into the field; they had had the trouble of finding themselves situations, for which some had paid a further sum; there was great force on one side, and, comparatively, none on the other; there were some men who might think themselves almost above control on such occasions, and others at all times most ready to throw it off; the illegality of such assemblages was by no means universally admitted; their object had many defenders, and interference at that critical moment had somewhat the appearance of being vexatious. Yet, notwithstanding this combination of reasons, the motley multitude departed as passively as if before an overwhelming force, and, indeed, more so; for there was even no expression of disapprobation. I attribute this curious result to two causes: first, *in spite of* his office, to the great personal respectability and sin*gular propriety* of behaviour of the chief manager, or commander-

ef, as he was technically called; and secondly, to that inborn of obedience to authority, which is one of the most bene- and admirable effects of our free institutions. It is the spirit of our citizen government, which no neglect ever yed, and which can never be changed for any other spirit, t for a worse. This spirit, acted upon by personal influence, its government in its most beautiful point of view; and it system which statesmen ought especially to foster, though unfortunately there is a tendency in a different direction.

sooner was the signal given, than there was a general -up, which presented rather a remarkable appearance. The er carriages crowded towards the gate, whilst horse and and many of the light vehicles, made their way through edges, and spread themselves over the country, to re-unite, ding to the directions given, as they could, in a gravel-pit to the Uxbridge road. There no molestation was offered. mired the excessive care and delicacy with which the com- nts were prepared for action. Each second knelt on his t knee, whilst the man whom he backed sat upon his left h, apparently helpless, with his arm supported on the second's lders, and lighter shoes were put on, and every necessary erformed in a manner that would have done honour to the accomplished lady's maid. When the men were ready to o, I admired also their condition, their courage, and their l-humour, as well as the intense attention of the assembly. lst the fighting is apart, there is nothing very revolting; but closing, with which each round generally ends, and the falling ther, sometimes over the rope which forms the ring, is an bition of unmixed brutality and debasement; as indeed is whole affair, as soon as the combatants become exhausted in ything but their courage. They then appear like drunken , butchering one another, without much consciousness of they are doing; and my conclusion, at the end of the at, which lasted almost an hour, was, that prize-fighting is rbarous practice, altogether deserving the fate it seems y to have met with. Whenever the men fell, or were ked down, they lay as if they were dead; and they were d, seated, their wounds sponged, lemon applied to their lips, little wine given them, with the same care and nicety which ve described to have been used in preparing them for the at. This extreme gentleness, contrasted with the other of the scene, was very striking. The object is, to prevent lightest waste of strength in making any exertion which can voided; *and the expediency* was apparent, when the ex- *tion became so great that* a feather would have almost turned

the scale either way. As a specimen of some of the comp parts of the assembly, I have a lively recollection of the follo circumstance. Whilst preparations were making for the fi took out a pocket-book, and placed it in a side-pocket by w security. I saw I was observed by a suspicious-looking racter, and soon after I was surrounded by at least fifty who hustled me in such a manner as to make my blood with a sort of horrific sensation, though I had nothing val to lose, and I knew I was in no danger of personal in Expecting an attack, I made a vigorous resistance, and through without loss; but I took good care for the remaind the day not to expose myself again. This attraction togeth depredators is one of the many evils of such exhibitions; fo is not to be supposed they will separate without some detrim consequences to the public, either immediate or in prosp besides, the nursery and sphere of prize-fighting is on gambling, profligacy, and crime.

If any one, bent on striving for mastery in a great ca could bring himself to undergo an equally strict preparatory cipline with that which a prize-fighter undergoes, and should action husband in like manner his energies with reference to one point in view, what is it that human nature, especially s natures, might not accomplish for their own glory, and the g of mankind? In all cases of strict training, it seems essen that the person undergoing it should place himself under absolute control of another, as the infirmity of our nature is n sufficiently proof against momentary impulses and temptation and one deviation, however slight, would most probably lead t an indefinite backsliding. Buffon, the great naturalist, relat that, being fond of his bed, he commissioned his confidential ser vant to force him to rise every morning at a certain very ear hour, which injunction was so rigorously obeyed, that his mo earnest entreaties on many occasions to be allowed a respit could never prevail. I believe, from experience, that two pe sons are much more likely to succeed conjointly in any plan discipline, than one alone. There is a cheerfulness and a rival in such a combination, which are efficacious: and in many r spects there are two chances to one of regularity of operatio For this reason, I am inclined to think, that two young m bent on worthy pursuits, would be more sure of going stead and cheerily on by forming their habits together; and this s ject of intimacies is one deserving the utmost attention of pare in bringing up their children, whether male or female.

bodily training, regard must be had to the object in view. T *which qualifies* a pugilist, is totally unfit in degree, th

ps not altogether in principle, for sedentary or studious oc-
ions. The late Charles Skinner Matthews, the friend of
Byron, and celebrated by him, was distinguished for extra-
ary powers of mental application. He conceived that he
t be able to increase those powers to their greatest possible
t by going through a process of training, which he did,
: the guidance of a well-known master of the art, to whom
e already alluded in this article, and who vouched to me for
ruth of this statement. As study forms no part of pugilistic
ing, but would be destructive of it, young Matthews could
no idea of his growing aptitude or inaptitude in that respect
e made a trial. When he was told he was in a complete
, he shut himself up, and formally set forth his books. He
tried and tried to bring his mind to bear, but utterly in
; and the experiment ended in his kicking over his reading
ratus with great force, and sallying forth in quest of some
e adventure, for which alone he found he had made him-
fit.

SAYINGS.

: is the test of sound principles that they are received slowly,
when established, that they endure long. It is the test of
:kery that it is greedily listened to, quickly adopted, and
kly laid aside. The cause is, that sound principles appeal to
reason, and false ones to the prejudices and narrow interests
nankind; and mankind are much more governed by prejudices
narrow interests than by reason. It is pity that rulers do
take the more difficult, but more honourable course, of
ging reason into play. It is a clear proof that they are more
nt on profiting by mankind, than that mankind should profit
them. Whenever one man is willing to serve another at the
ense of principle, it must be from one of two reasons; either
cannot know what principle is, or he sacrifices it for some
w of his own.

f we were not obliged to do anything, we should do nothing.
r necessities start us, and habit and inclination keep us going,
e at one rate, some at another, some to one distance, some to
ther. Our actual necessities teach us to create artificial ones,
l they urge us on with fresh and greater force, till often the
s we need, the more we strive, and at last some are found to
erse the order of things, and end by heaping up superfluities
the expense of their necessities; as misers starve themselves to
th. Their *necessities* led them to acquire superfluities, and
ir superfluities lead them to disregard their necessities. They

only are reasonable who never sacrifice the end to the means, and are content with what may be termed the necessary superfluities; that is, such superfluities as can minister to their enjoyment, and which are not purchased with more labour than they are worth. It is true that, with many, acquisition becomes the enjoyment; and that if they were to cease to acquire, they would cease to enjoy, whether in wealth or power; but it is a spurious enjoyment, which argues only a grovelling or grasping habit, unfitting declining years, which should be dedicated to other objects of contemplation.

No. XXIII.—Wednesday, October 21, 1835.

PRISON DISCIPLINE.

Prison discipline, like many other subjects which occupy public attention, is not worth the time and expense which are bestowed upon it. After the repeated experiments that have been made to reform criminals in prisons, and the signal want of success, I should think the hope must by this time be given up even by the most sanguine. I believe that after the immense expense that has been lavished upon the attempt, the instances of reform really attributable to the system, do not amount to one in five hundred; and if it is calculated how many might have been saved from a prison at all by the application of the same means to the purposes of good government, it must be concluded that prison discipline with a view to reform is a great deal worse than useless. But it is bad in another point of view. The sole end of imprisonment ought to be punishment, in order to deter from crime, and punishment by a separation from the world and all its advantages; and the greater the contrast, the greater will be the punishment. Now, in the reform system, however strict the discipline is professed to be, there is necessarily a degree of attention and indulgence which much mitigates the pains of imprisonment, and causes the criminal to quit his confinement with any [illegible] but of that dread which ought to operate as a lesson to [illegible] and a warning to others. To the neglected wretches, [illegible] the bulk of prisoners, a reform prison offers no terrors. [illegible] like confinement and regularity, but then they find [illegible] all in the attentions they meet with, and the comforts provided for them,—that is, comforts compared with their [illegible], and their physical state becomes so much [illegible] when they come again into the world, their [illegible] are those of unmixed repugnance to a prison life; [illegible] as they generally do, to vicious courses,

ings they bring upon themselves must make them fre-
lmost sigh after a renewal of restraint. It often occurs
hen I am committing disorderlies to prison for short
hat to many of them the prospect of control is not alto-
sagreeable; and if we reflect what sufferings they must
on themselves by their gross irregularities, it is not to
ered that it should be so. I consider, then, all attempts
a within the walls of a prison as misplaced, and as con-
and defeating, the true end of imprisonment, which
present a striking contrast to a state of liberty and its
nts. The second object of prison discipline, and that
rtainly is now occupying public attention, is to render
is effective places of punishment as possible; but this,
ficient government out of doors, would be a very simple
ndeed. My objection to the course pursued is, that it is
attention in the wrong direction, and causing neglect,
tention is most of all wanted. If I were asked what I
would be the best mode of prison discipline for dimin-
he present mass of crime, I should answer, that there
be no such mass, and that the question is not a question
n discipline, but of government. Prison discipline is no
systematic crime to the present extent existing, but the
to be found in government discipline independent of
All systematic crime arises from defective government,
eyond the reach of prisons. Isolated crime only is that
annot be altogether prevented by good government, and
proper object for punishment and prevention by impri-
. Supposing systematic crime to be done away with by
vernment, then, and not till then, comes the question of
liscipline in its true and very narrow limits. I have
d before, that imprisonment should present a striking
to liberty and its enjoyments. There are two ways of
this; one, which is the way at present being pursued, is
imprisonment very severe, and the other, which is the
t ought to be pursued, is by improvement in government
r liberty and its enjoyments as sweet as possible, so that
separation from them, within four walls, may be sufficient
ent without any refinements and contrivances of severity.
sity for severe punishments is a scandal to a government.
he inside of a prison is made the subject of great atten-
proves that what is on the outside is the subject of great
. Govern men well, and crime will be unfrequent, and
confinement sufficient punishment. Individuals above the
d *mass are not deterred* from the commission of crime by
sideration of degrees of severity of confinement, but by

confinement itself; and if there were no neglected mass, t
would be no necessity for what is called prison discipline
would not be worth a thought. If an agriculturist were a
how to clear a marsh from weeds, he would answer, drain it,
what spring up after will easily be subdued. So, to clear
country from crime, govern well, and the individual cases w
arise will be disposed of without difficulty. Great as is
quantity of crime at present existing, it is to me quite astoni
considering the quantity of neglect, that there is not an imm
deal more, and thence I infer that, with adequate attention in
proper direction, there would be an immense diminution. T
principal means of accomplishing this is by moral influence to
derived from improved parochial government, carried on by t
most worthy part of the community, most of whom now eit
take no part in public affairs, or employ their efforts on expedie
for government, instead of in government. This is the on
system for a free and christian country, and to this we m
come.

ROMEO AND JULIET.

In no other writings, in any language I believe, is to be found united, in the same degree as in those of Shakspeare, the force of reality with vividness of imagination. Hogarth's paintings eminently exhibit the same qualities, but, comparatively speaking, in an extremely limited range. He descends as low as Shakspeare, but is at an immeasurable distance from him in whatever partakes of the sublime and beautiful; or rather, I think, he seldom touches on the beautiful, and never on the sublime. In what he does delineate, from the drawing-room in 'Marriage-à-la-mode' to the night-cellar in the 'Stages of Cruelty,' there is a truth and imagination, so far as the pencil goes, utterly unrivalled. Shakspeare generally writes as if, by some magical art, he had conjured up the scene before him, and had only put down what his characters themselves had uttered, so faithful is it not only to nature, but to the actual circumstances. As instances of this, I will only mention the quarrel between Hotspur and Glendower over the map of England, in the 'First Part of Henry the Fourth;' the dialogue between Hotspur and his wife, whilst he is thinking of his roan horse, in the same play; the scene between Hamlet and the grave-digger; and, lastly, the celebrated balcony-scene in 'Romeo and Juliet,' an unaccountable mistake in which, in the different editions and in the representation, suggested to me this article. In the days of Miss O'Neill, I saw the play on twelve different occasio[illegible] me time it w[illegible]st during

Romeo's soliloquy that accomplished actress was always rather awkward, and at a loss to know what to do with herself, as also that the soliloquy itself was not altogether clear and applicable. As this was neither O'Neillian nor Shakspearian, I examined into the matter, and found the cause to be a mistake in the stage directions, which destroyed the beauty and propriety of the soliloquy; and in order to make it at all consistent, a transposition was made, and, if I recollect right, some omission. The misdirection runs, I believe, through all the editions, and it seems to me most extraordinary that it was never detected. The scene arises out of the following circumstances, and its truth to nature entirely depends upon them. Romeo and Juliet fall deeply in love with each other at a ball at Juliet's father's house, where Romeo had introduced himself in mask for the purpose of seeing Juliet's cousin, for whom he entertained a very strong but unrequited passion. He is there struck with Juliet's extreme loveliness, and suddenly transfers his full-grown passion to her. She, on the other hand, has just had marriage put into her head for the first time, and a match proposed to her by her mother, to which she answers,

I'll look to like, if looking liking move.

In this state she is passionately addressed by the most accomplished youth in Verona, who, when he is gone, and an impression made, she discovers to be the only son of her father's deadly enemy,—

My only love sprung from my only hate.

According to the dictates of nature, her love for such an object becomes violent in proportion to the obstacles which it presents. After the ball, Romeo, riveted to the spot—

Can I go forward, when my heart is here?—

scales the garden-wall, and hears the volatile Mercutio making jokes on his former passion, on which he appropriately remarks,

He jests at scars that never felt a wound;

then observing light appear through a window, as from some one entering a room with a lamp, he exclaims,

But, soft! what light through yonder window breaks?

and, with a most beautiful comparison, adds,

It is the east, and Juliet is the sun!

Having caught the idea, and with the waning moon above him, he goes on in the true Italian style of poetry and love,—

Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,

That thou her maid art far more fair than she:
Be not her maid since she is envious;
Her vestal livery is but sick and green,
And none but fools do wear it;—cast it off.

At the conclusion of this passage, Juliet advances to the balcony, and not as in the books and on the stage, before the words,

But, soft! what light through yonder window breaks?

In the representation, after this last line, is introduced, out of its place,—

It is my lady; O it is my love!
O that she knew she were!

In short, the whole of this beautiful soliloquy is made into what I can only adequately express by using the familiar phrase, "a complete hash." As soon as Romeo sees his conjecture realized, he rapturously exclaims,—

It is my lady; O it is my love!
O that she knew she were!

And the rest of his observations are naturally called forth by Juliet's as natural actions. The remainder of the soliloquy peculiarly illustrates what I have said respecting Shakspeare's art in conjuring up the scene; and though this tragedy is not amongst his highest, I consider it as one of his most extraordinary and beautiful efforts. I think it is Aristotle who says, then when we are thinking of what is past, we look downwards, and when of what is to come, upwards. I suppose Juliet to enter the balcony with downcast look, in deep thought on what had passed between herself and Romeo. At length, with some exclamation dying on her lip, she slowly raises her eyes, as if to read in the stars her future fate; on all of which Romeo, who is intently watching her, minutely comments as follows:—

She speaks—yet she says nothing. What of that?
Her eye discourses; I will answer it.—
I am too bold—'tis not to me she speaks.

When her eye moves upwards to his level, he is on the point of advancing; but when it reaches the stars, he checks himself with a lover's diffidence, and then breaks out into a lover's rhapsody:—

Two of the fairest stars in all the heaven,
Having some business, do entreat her eyes
To twinkle in their spheres till they return.
What if her eyes were there, they in her head?
The brightness of her cheek would shame those stars,
As daylight doth a lamp; her eyes in heaven
Would through the airy region stream so bright,
That birds would sing, and think it were not night.

inquietude of mind, Juliet here changes her position, ɔalls forth from Romeo the well-known gallant passage,—

See, how she leans her cheek upon her hand!
O that I were a glove upon that hand,
That I might touch that cheek!

gth Juliet, seeing no end to her perplexity, exclaims in , "Ah me!" on which Romeo waits all attentive, and lls into another rhapsody:—

She speaks!
O, speak again, bright angel! for thou art
As glorious to this night, being o'er my head,
As is a winged messenger of heaven
Unto the white, upturned, wond'ring eyes
Of mortals, that fall back to gaze on him,
When he bestrides the lazy-pacing clouds
And sails upon the bosom of the air.

', interrupted by Juliet's exclamations, ends this famous ıy, to the mangled, and as it seems to me only half-ood beauties of which I have endeavoured to render justice. ıve succeeded where so many others have failed, it is owing to the spirit I imbibed from so frequently wit- the performance of the accomplished actress I have mentioned. She illuminated her author with her loveli- ıd gave a purer taste and more accurate perception to her —at least to those who had taste and perception capable ovement. It is a curious fact with respect to the pas- ımediately following the soliloquy, that the impassioned of a love-sick girl should have furnished part of the ı currency of our language. "O Romeo, Romeo! where- t thou Romeo?" and "What's in a name?" are phrases y-day use. Throughout the scene Juliet's character is beautiful touches. Her anxiety, in the first instance, for s safety whilst in her father's garden, her curiosity to ow he found out the place, her full and ingenuous confes- return for his avowal of love, her protest that she should ɔen more strange, but that he overheard, ere she was her true love's passion, her repugnance to any oath, her ng as to so sudden and unadvised a contract, her hope night prove fortunate, her expression of conscious inno- ıer profession of boundless attachment, follow each other ılly and succinctly. But the poet's most artful touch is sing her at this juncture to be summoned down to her which must be supposed to be for the purpose of saying ng to her respecting her intended marriage; and this ɔes *the decisive step*—as the only means of preventing —*of stealing back*, and thus addressing her lover:—

If that thy bent of love be honourable,
Thy purpose marriage, send me word to-morrow,
By one I will procure to come to thee,
Where and what time thou wilt perform the rite,
And all my fortunes at thy foot I'll lay,
And follow thee, my lord, throughout the world.

This passage was exquisitely delivered by Miss O'Neill, as well as the pathetic appeal which follows amidst the interruption of another summons—

But if thou mean'st not well, I do beseech
Thee, cease thy suit, and leave me to my grief.

Her second return, and lingering, artless fondness close the scene with the same truth and beauty which pervade the whole, and stand unrivalled.

I have entered into this detailed criticism principally with a view to endeavour to rescue the lovely Juliet from the disfavour with which she is looked upon by ladies. They seem to consider her as a traitress to the dignity and delicacy of their sex, and speak of her almost as they would of a girl who should ask a gentleman at Almack's or a race-ball, whom she had never seen or heard of before, to marry her the next morning. But Shakspeare was no such bungler, either in choosing his groundwork, or in filling it up. He took an extreme case, and he has treated it with that extreme art, which requires study of the author himself, instead of a garbled representation, to comprehend and appreciate. Juliet, with a mind prepared, was addressed by Romeo with the energy of a ripened passion. When she discovered who he was, his reputation was already known to her, and she found in a fancied object of hatred one worthy of all her devotion. Chance discovered her secret, which she was not overstepping the bounds of delicacy in uttering to herself in darkness and imagined solitude, and it was not till Romeo had responded to her passion that she made a full confession. Necessity urged her at a critical moment to take that decisive step, which, under any other circumstances, would have been revolting, and "the mask of night," and the security of her situation, gave a tone of delicacy to her interview with Romeo, which would have been wanting in any other combination of time and place. It is singular that among the many representations on canvass of Juliet in the balcony, there is not one that is successful. The late Mr. Dawe, the royal academician, painted Miss O'Neill in this scene, but with no adequate expression, and with so little understanding of his subject, as to introduce a lamp suspended over her head. In my thirteenth number it is mentioned, in the letters from the *Continent*, that I prolonged my stay at Florence to attend a ball

an Italian villa, for the purpose of better understanding Romeo and Juliet, by which the reader will perceive that I have omitted no means of enabling myself to speak from knowledge of my subject.

Since writing the above, I am more convinced than before that Juliet is to be supposed to be summoned by the nurse to her mother respecting her proposed marriage with Paris, who had been a guest at the ball, and that she is also to be supposed to have contrived an excuse to return for a moment, her previous coyousness changed into haste and trepidation, for the purpose of communicating her sudden resolve, as her only resource in her extremity. Her second return seems to be in consequence of her having unexpectedly got rid of further interruption; and her mind being restored to ease, her playfulness is beautifully contrasted with her preceding agitation. I apprehend the whole scene admits of much more scope for acting than has ever been supposed, and I am not aware of any other instance of such a variety of feeling being displayed in the same space.

EQUALITY OF STYLE.

I was once passing some time alone with a bachelor friend of mine at his country-house. After dinner he always drank claret, being the wine he preferred. On one occasion he had a large party of the neighbouring gentry to dine with him, and the following day, when claret was produced as usual, he asked me if I had not thought it strange that he had not set any before his guests. On my answering that I had certainly observed the fact, he informed me it would have been his wish to have done so, and that formerly it had been his practice on such occasions, but that he had thought right to discontinue it, because among the party there were some who had families to provide for from means inferior to his own, but who, he had learned from observation, scrupulously made a point of entertaining him as he had entertained them, though he knew it was neither convenient to them, nor in accordance with their usual style. Of course I approved of his consideration. Here was a case of a gentleman being restrained in his hospitality, and himself and his friends curtailed in their enjoyment, from a most absurd, though very common, species of pride. In bringing my experience to bear upon this subject, it seems to me that pride of this kind is altogether confined to those who have lived in a contracted circle, whether as to space, or as to the different classes of society. I cannot call to mind any instances of those who have mixed much with the world being at all infected with it, whereas the high-minded and

the liberal on other points are often weak on this, unless they have had their ideas enlarged by varied social intercourse, which teaches men more than anything else the true value of things, and leads them not to attach importance to matters of no importance. The fundamental cause of this foolish pride I take to be a jealousy of superiority in wealth, from an over-estimate of its value as compared with other things, though the feeling is attempted to be disguised with the greatest possible care; as a man of slender means, who piques himself upon his birth, has the greatest horror of being entertained by a wealthy upstart better than he can make a return, at the same time professing to hold wealth in the utmost contempt. This is a manifest contradiction; but, even in this inveterate case, a want of knowledge of the world is a necessary ingredient. Poor men of good birth are often excluded from mixed society by their own folly, and by other causes; but where they are men of the world, they are generally among the most ready to partake of its good things without troubling themselves overmuch about the return; and I never knew one of such who was foolish enough to be restrained in its intercourse by notions of strict reciprocity. People who are confined to a small neighbourhood, or who never mix but with one class, are almost always strongly infected with this pride. It does not prevail much amongst persons of very different stations, but chiefly among those who are nearly on an equality, and who are most subject to jealousy of one another. To those who are above it, it appears truly ridiculous. It has this inconvenience, that it prevents free intercourse between neighbours who have a different command of pecuniary means, upon those terms which would be most advantageous to them both; for not only does it require that the style of entertainments should be the same on both sides, but that the number should be balanced. No one thinks of requiring an equality of sense, or wit, or learning, and why should the rule be different with respect to dishes or wines, except from a vulgar-minded feeling that money is more estimable than those qualities? The observance of equality of style is not always the result of pride, but often of an idea that it will be expected, or that without it there will be some dissatisfaction; but the sensible mode of proceeding is, for all to keep regularly to that style which best suits their means, and then intercourse will find its true level. If the man of luxurious style seeks the society of his neighbour of simple style, it is because he finds some equivalent, and it is a loss to both it pride should bar their intercourse. The truth is, that the ty who has the most limited means often stands on the highest unds, because the difference is made up by something superior

to wealth. So far as equality of style prevails in London society it may be said, in general, to be the result rather of slavery to fashion than of pride, and often of fear of causing disappointment. I have heretofore touched upon what I conceive to be its disadvantages. It is pity that, with the enjoyment of more political liberty than any other nation, we should make ourselves the slaves of so many absurd customs and fashions, and that, with courage enough against a foreign enemy, we should display such cowardice at home. It is to be hoped that in time we shall be able to do as we please, domestically as well as politically, provided we cause no inconvenience to others. At present, with a great deal that is reasonable, we live under a combination of restraints.

SAYINGS.

In order to enjoy the present, it is necessary to be intent on the present. To be doing one thing, and thinking of another, is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else than what they are doing, or of somebody else than to whom they are speaking. This is the way to enjoy nothing, to do nothing well, and to please nobody. It is better to be interested with inferior persons and inferior things than to be indifferent with the best. A principal cause of this indifference is the adoption of other people's tastes instead of the cultivation of our own,—the pursuit after that for which we are not fitted, and to which, consequently, we are not in reality inclined. This folly pervades, more or less, all classes, and arises from the error of building our enjoyment on the false foundation of the world's opinion, instead of being, with due regard to others, each our own world. The hunters after the world's opinion lose themselves in diffusion of society and pursuits, and do not care for what they are doing, but for what will be thought of what they are doing: whereas, compactness and independence are absolute essentials to happiness, and compactness and independence are precisely the two things which the generality of mankind most of all neglect, or even frequently study to destroy.

Temperance makes the faculties clear, and exercise makes them vigorous; it is temperance and exercise united, that can alone ensure the fittest state for mental or bodily exertion.

THE ART OF ATTAINING HIGH HEALTH—(*continued.*)

Having finished what I had to say on the subject of dinners, which I consider as an essential part of my articles on health,

I proceed to the few remaining topics I mean to touch upon. The first I shall take is exercise. Upon this depends vigour of body, and if the mind can be vigorous without, it can be much more so with it. The efficacy of exercise depends upon the time, the quantity, and the manner. The most invigorating time, I should say from experience, is decidedly that during the freshness of the morning air, and before breakfast; but this will not do for invalids, or persons of very weak constitutions, though many underrate their own powers, and think that that is weakness which is only the effect of habit. They should try their strength by degrees, taking moderate doses of exercise at first, and after a small quantity of food, or, what I have before recommended, a few drops of the spirit of lavender on a lump of sugar, the efficacy of which, in preventing faintness or a distressing craving, is great. A few drops of lavender, and a short walk or gentle ride on a fine morning, will give a real appetite to beginners, which may tempt them to persevere till they can perform with ease and pleasure what would have distressed them exceedingly, or been wholly impracticable in the first instance. I always observe, that being well braced by morning exercise produces an effect that lasts the whole day, and it gives a bloom to the countenance, and causes a general glow, which exercise at no other time can. I have heretofore spoken at large of taking exercise with reference to meals, both before and after. As to the other parts of the day besides morning, the time most fit for exercise must depend greatly upon the season. In the depth of winter it is good to catch as much sun as possible, and in the heat of summer to pursue the opposite course. The coldest parts of the day, as a rule, are just before sunrise and sunset, especially the former, and I believe they are the most unwholesome to take exercise in. The French, who observe rules respecting health more strictly than we do, are particularly cautious about sunset, on account of the vapour which usually rises at that time, and which they call *le serein*. The morning air just before sunrise is often, even in warm weather, dreadfully chilly and raw, but there is no great danger of people in general exposing themselves to it. It is different at sunset, and it is then well to be on one's guard, especially if there is any feeling of damp; and particular care should be taken not to rest after exercise, or to do anything to check perspiration at that time, from which the most dangerous, and often fatal, maladies originate. Though I think the fresh morning air is the most invigorating in its effects, there is no period when I have felt actually so much alacrity and energy, as *when* taking exercise, either on foot or horseback, at the dead of *night*, providing the night is clear and dry, and most especially

during a fine frost. The body and mind seem to me to be more in unison under such circumstances than at any other time; and I suppose from such effects that exercise must then be wholesome, but I think it should be after a generous meal, taken some time before. I have mentioned this effect of the night air in a former number, when speaking of digestion. Persons of different constitutions must judge for themselves at what periods of the day exercise best suits them, but taking care, I must repeat, not to confound the nature of the constitution with the force of habit. The best tests that they are right, will be keenness of appetite, lightness of digestion, and consequent buoyancy of spirits.

No. XXIV.—Wednesday, October 28, 1835.

LIBERTY.

Liberty is a super-excellent thing, very much talked about, and very little understood, generally least of all by those who make the most noise about it; indeed, I should say, it is an unerring rule, that a noisy advocate for liberty is never a sincere one. Noise comes of ignorance, interest or passion; but the true love of liberty dwells only in the bosoms of the pure and reasonable.

> Licence they mean, when they cry liberty;
> For who loves that, must first be wise and good.

The vital maxim of the worshippers of liberty is the Christian one—Let us do unto others as we would they should do unto us; all else who profess their devotion, are tyrants in disguise, which disguise they throw off the moment they attain the power against which they have been exclaiming. The essence of liberty is division and order, and its preserving principle, self-government. In proportion as this combination is perfect, the state of liberty will be perfect. The ignorant cannot keep this in view, and the designing will not; in consequence of which, instead of the re-adaptation of sound principles as circumstances require, they are frequently abandoned, and expedients of a contrary tendency introduced, sometimes with specious effect in the first instance, but with certain evil eventually. The present times are peculiarly illustrative of this, in the desire manifested to adopt the centralization, and ochlocratic or mob principles. The centralization principle is the exact opposite of the principle of division, under which last the nation grew to be what it is; and its increase requires a re-adaptation to continue its glory, instead of an abandonment to destroy it. The ochlocratic or mob principle,

though it may appear to be founded on the principle of
government, is virtually the reverse, and for this reason, th
tendency is to throw the management of affairs into the ha
a few, and those the most unworthy; whilst apathy and di
keep the best as much aloof, as if they were by law exc
from interference. This is an inevitable result in the long
It is witnessed continually in ochlocratically organized pa
and corporations, and has, from the first, been visible in diff
degrees in the new overgrown parliamentary constituencies.
excitement of the moment is producing a partial activity
which is factitious, and not essential. The cumbrous mac
will only be towed into action by party steamers, in the sh
clubs and associations, and, in ordinary times, will be comp
water-logged, while corruption and misrule will gradually
in undisturbed. It will require far more statesman-like
vances to draw men from their business, their pleasure, and
ease, and induce them sufficiently to interest themselves in
affairs to keep public affairs in their proper course. The
of party will not accomplish this.

Zealots in liberty are apt to suppose that it consists enti
independence of all government; that is, that the less po
lodged with government, the more freedom is left to the ci
But the most perfect state of liberty consists in the most
plete security of person and property, not only from gover
but from individuals; and in this point of view, I appr
liberty is enjoyed to far greater extent in England than
other country in the world. In this point of view, hones
peaceable behaviour are essential to the enjoyment of li
Robbery, fraud, assassination, murder, assault, even expos
duels, are all destructive of a state of liberty; and, takin
emption from these evils, as well as from any arbitrary
ference on the part of government, I cannot doubt but th
balance is greatly in our favour, though we have great roo
improvement. If in any other country there is greater se
from individual invasion of person or property, it is enjoy
an annoying and dangerous sacrifice of public liberty, for
there can be no compensation. Besides, as in despotic cou
there is no publicity as there is in this, it is doubtful wh
appearances are not often contrary to the reality. For insta
has latterly been discovered, contrary to all former suppo
that there are more suicides, in proportion to population, in
than in London; and I will add, though it has nothing
with my subject, that there are more in London in July t
November, which is contrary to all former supposition
Whether a man has his pocket picked by a sharper, or

pressive impost; whether his plate or jewels are seized by an [illegible]er of government, or are carried away by a housebreaker; [illegible]ther his estate is cleared of its game by the king's purveyor, [illegible]y a gang of poachers; or whether he is confined to his house [illegible]r a certain hour by a regulation of police, or by the fear of [illegible]ng robbed or murdered,—in neither predicament can he be [illegible]d to enjoy perfect liberty, which consists in security of person [illegible] property, without molestation or restraint, provided there is [illegible] molestation or restraint of others. To attain this liberty, [illegible]ong government is necessary, but strong without being vexa-[illegible]s, and the only form is that which, in the true spirit of our [illegible]stitution, consists of a simple supreme government, presiding [illegible]er and keeping duly organized a scale of self-governments [illegible]low it. It is by moral influence alone that liberty, as I have [illegible]t defined it, can be secured, and it is only in self-governments [illegible]t the proper moral influence exists. In proportion as the [illegible]preme government takes upon itself the control of local affairs, [illegible]athy, feebleness, and corruption will creep in, and our increasing [illegible]ealth, which should prove a blessing, will only hasten our ruin.

I refer those who interest themselves in this subject, to the [illegible]rticle on the Principles of Government in my first number, and [illegible]o my different articles on Parochial Government. I intend, ere [illegible]ng, to consider the forms of government most applicable to [illegible]wns and counties.

THE ART OF ATTAINING HIGH HEALTH—*(continued.)*

Having treated in my last number of the times for taking [illegible]ercise, I proceed to the consideration of the proper quantity. [illegible]he quantity of exercise desirable depends upon constitution, [illegible]me of life, occupation, season, and kind and degree. I am [illegible]able to say with precision what kinds of constitution require [illegible]e most exercise. Persons in health, of compact or light frame, [illegible]em the best adapted to take a great deal with benefit to them-[illegible]lves. Weakly and heavy people are generally distressed by [illegible]uch exertion; but then it is difficult to distinguish what is the [illegible]ffect of habit, and what of natural constitution. Those who [illegible]ppear to be weak, often make themselves strong by a judicious [illegible]ourse of management, and the heavy frequently improve asto-[illegible]shingly in activity, by good training. One thing may be taken [illegible]s certain, and that is, that it is wise to go on by degrees, and to [illegible]ncrease the quantity of exercise as it is found to be beneficial; [illegible]he best tests of which, are keenness of appetite and soundness of [illegible]leep. *Over-exercise ought* always to be avoided; but that often *depends more upon the* manner than the quantity. The same

quantity may distress, or benefit, as it is taken judiciously or the contrary. Condition also makes an immense difference in the same person. I remember, when I entered Switzerland after the full living of Germany, I was as different from what I was when I left it, as lead from feathers. In the first case, the ascent of an ordinary hill distressed me, and at last I enjoyed a buoyancy which seemed quite insensible to fatigue. Females appear to require a much less quantity of exercise than men; and it ought to be gentle and agreeable, instead of violent or long continued. With them, also, much depends upon circumstances; and, in Switzerland, delicate women can take as much exercise without inconvenience as would distress the strongest of the sex in less invigorating countries. With respect to time of life, the most vigorous periods of course demand the most exercise; but habit has always a great effect, and it is expedient not to relax from indolence instead of inability. As decay comes on, exercise should become moderate, and of short continuance at a time, and should be taken during the most genial periods of the day. Active occupations either altogether supersede, or diminish the necessity of exercise, for exercise sake: but sedentary or confined employments require a regular course, in order to ensure anything like permanent good health; and the better the air, the more efficacious will be the exercise. As to seasons, in hot weather the least exercise seems necessary, and that of a gentle kind; in a moderate temperature, the most may be taken with advantage; and when it is cold, exercise should be brisk, and then, from its bracing quality, a little goes a great way. Quantity of exercise depends very greatly upon kind and degree. That which moderately increases the circulation of the blood, so as to cause a glow on this side perspiration, the soonest suffices. Walking or riding at a brisk pace in a bracing air, or not over-strained exertion in some game which agreeably occupies the mind, will soon produce a sufficient effect. Where the mind is not engaged, much more exercise is required than where it is; and a small quantity of violent exercise is not so beneficial as a greater quantity of moderate. On the other hand, a greater quantity of sluggish exertion does not possess the efficacy of a smaller quantity of an animating kind. Less of varied exertion, which brings the different muscles into play, will suffice, than of exertion all of the same kind: as walking over hill and dale promotes circulation more than walking over a flat surface, and different paces in riding are better than a uniform one. Unless exercise produces a glow, it falls short of its proper effect, and it will do this in the *shortest* time, when it is moderate, varied, and pleasing, and in *an invigorating* atmosphere. Violent exercise produces temporary

ength, but with a wear-and-tear of the constitution, and it en induces a tendency to disease, besides the danger of bodily ury from many causes.

As to manner of exercising, there is every degree from the ost carriage to the roughest horse. Carriage exercise is of a ry inferior kind in an invigorating point of view, and to the ost is scarcely exercise at all; but to others it is very bene-ial, though perhaps rather in the way of taking air than king exercise, and it has the effect of diverting the mind. To is end it is most efficacious amidst new scenes. The most fective mode of all of taking exercise is, I believe, on horse-ack, and if it will not put those who can bear it into high health, think nothing else will. For effect on the health and spirits I now nothing like a brisk ride on a good horse, through a plea-ant country, with an agreeable companion, on a beautiful day. he exercise is thoroughly efficient, without either labour or tigue, the mind is entirely in unison with the body, and the stant current of pure air produces the most vigorous tone. I ve frequently heard of journeys on horseback restoring health, hen everything else has failed. A solitary ride on an unwilling rse over well-known ground, for the mere sake of the ride, oduces, comparatively speaking, very little benefit; and care ould be taken to make this kind of exercise, as well as every her, as attractive as possible. Exercise on foot has many ad-ntages. It is the most independent mode, is within every-dy's reach, is the least trouble, and can be taken when other ides are not practicable, and is very efficacious. The feeling independence is by no means the least of its advantages, and se who have the free use of their limbs have no occasion to vy their superiors in wealth their command of carriages and rses, about which there are constant drawbacks. Although I light in a horse at times, yet I often think that on the whole e balance is against him on the score of freedom and inde-ndence. I have made many journeys on foot, and I do not ow that, with good management, there is any mode of tra-lling which is capable of so much enjoyment with so little oy. Horse exercise, on particular occasions, is certainly the st animating and delightful, but at other times it is attended th greater inconveniences. Exercise on foot derives much of efficacy from being made attractive. A walk for a walk's ke is only half beneficial, and, if possible, there should be some ject in view, something to engage and satisfy the mind. Ex-cise in games, dancing, fencing, and such accomplishments, rive a *great deal of their* benefit from the pleasure taken in *m; and in contested* games, care should be taken to avoid

anxiety and over-ardent exertion. There is a middle state of the mind between indifference and too much eagerness, which is the most favourable to health; as there is a middle circulation of the blood between languor and a state of fever. In taking exercise this rule should always be observed, to begin and end gently. Beginning violently hurries the circulation, and ending violently is very apt to induce colds and fever, and, besides, causes a stiffness in the joints and muscles. The blood should have time gradually to resume its ordinary current, or it has a tendency to settle in the small vessels, which is a cause of great inconvenience. Cooling gradually will prevent this.

The next thing I have to consider is sleep, upon the quantity and quality of which health mainly depends. I believe the general custom is to take too much sleep. What quantity is really necessary must depend upon various constitutions, and various circumstances in the same constitutions; but the rule is, as I think, that we should have one sound sleep, from which we should wake perfectly refreshed, without any heavy or drowsy sensation, or any wish to fall asleep again. The length of this sleep will depend upon way of living, quantity of exertion, mental or bodily, state of the atmosphere, and other causes; but still the one sound sleep is the true measure. Falling short of this, or exceeding it, are both prejudicial. The first produces fever, the second languor. Our energy depends in a very great degree upon taking no more than the due quantity of sleep. In order to ensure its quality, we should lie down free from care, and have no anxiety about waking, which is destructive of perfect soundness. Our waking should be entirely voluntary, the result of the complete restoration of the powers. The quality of sleep depends upon attention to diet, exercise, and state of the mind, and in a great measure upon going to bed in a properly prepared state, neither feverish nor chilly, neither hungry nor overloaded, but in an agreeable composure and state of satisfaction of both body and mind. It is better to retire to rest from society than from solitude, and from cheerful relaxation than from immediate labour and study. The practice, which some people have, of sitting their fire out, and going to bed starved, with their mind fatigued with study, is the reverse of what is expedient; and sleep under such circumstances is of a very unsatisfactory nature. It is rather productive of what Milton calls unrest than rest. Sleep, to enjoy it perfectly, requires observation and attention, and all who wish for high health, will do well to keep the subject in their minds, because upon themselves chiefly depends the *attainment* of this, one of the greatest blessings of life. I think *I shall* certainly finish the subject of health in my next number.

ROASTED APPLES.

oreigners said rather wittily that we have no ripe fruit
ıd but ~~roasted~~ apples. As the season for ripening after
ɔn is not far off, I offer a greatly improved mode, which
ght from Paris, and which, when well managed, makes
ich dish of rather an insipid one. Select the largest
coop out the core, without cutting quite through; fill
r with butter and fine soft sugar; let them roast in a
, and serve them up with the syrup.

n on the subject of receipts, I will give another, which
plicable to the season. It is a receipt for a salad, which
en at a few houses, but I think it deserves to be much
mon.

ne or two large onions till soft and perfectly mild.
ld, mix the onion with celery and sliced beet-root,
the oven, which has more flavour than when boiled.
salad with oil, vinegar, salt, and pepper. The onion
root are very good without celery. Roast beef, with
and potatoes browned in the dripping-pan, or in the
dish to delight the constitution of an Englishman in
r months.

st lettuce salads I know are dressed by my friend Dr.
f Argyle Street, who is a proficient in aristology. His
as follows:—

he finest lettuces you can get; strip off the leaves with
using only those which are well blanched. Put them
owl whole, and, if wet, wipe each with a napkin. Put
ıt quantity of salt and pepper into the salad-spoon, and
ı with a little tarragon vinegar. Throw the mixture
lettuce, and add vinegar and oil in the proportion of
ore than two spoonfuls of oil to one of vinegar. Stir
very well. It is best when not prepared till it is
But if that is not convenient it should be kept in a
e, or the lettuce loses its crispness. It is only by ex-
that the proper quantities of the ingredients for dressing
curately measured; but there should be great liberality
d the quantity of vinegar depends in a great degree
ourness. This mode of dressing applies equally to my
pt, with the exception, I think, of the tarragon.

HOT WATER.

I said much about wine, I will not omit all praise of
the efficacy of which on many occasions in life is very

great, and cannot be too generally known. I will begin with a remarkable cure effected by it on myself. Many years ago, when I was labouring under what I supposed to be an attack of common sore-throat, I rode some miles on horseback, with a north wind in my face. I then got into the mail, and travelled nearly two hundred miles, and at the end of my journey I could scarcely speak or swallow. In the morning I was still worse, and on attempting to force down a little coffee I found it utterly impossible. In this extremity, a physician, now among the most eminent of his profession, called upon me partly through accident. He told me I had got a very bad quinsy, and he immediately ordered a kettle of hot water, recommending me to gargle with it as hot as I could bear, and continually. As we were on intimate terms, and he was then only commencing practice, he remained with me two or three hours to enforce his prescription. I found so much benefit, that after he was gone I persevered till night, at which time I was enabled to take food without difficulty, and in the morning there was no trace whatever of the attack, nor have I ever experienced another, though I was told it would most probably be the case. The medicine ordered me I did not taste, and the sole glory of my rapid and complete cure is due to the hot water. I have never had even a common sore-throat since, or I should certainly try the same remedy, though I never heard of its being so applied. In bruises I have found hot water most efficacious, both by means of insertion and fomentation, in removing pain, and totally preventing discoloration and stiffness. It has the same effect after a blow. It should be applied as quickly as possible, and as hot as it can be borne. Very cold water, applied immediately, will produce the same effect, though for a different reason. I was told the other day, by very high authority, that insertion in hot water would cure that troublesome and very painful thing, called a whitlow. The efficacy of hot water in preventing the ill effects of fatigue is too well known to require notice. I should think where water cannot be procured, that in the case of a bruise or blow immediate and continued friction with the hand would partly answer the purpose, by keeping up the action of the vessels. I infer this particularly, because I once avoided any inconvenience from a very severe bruise, by keeping myself in vigorous action. As I was crossing Smithfield one evening at a quick pace on my way to my office, I ran against a bar, and struck myself a little above the knees with such violence as to make me stagger. The pain was very great, but as I had no time to lose, and there was no vehicle at hand, I hurried on, at first with much difficulty, but by degrees more easily. The distance is about two

miles, and, on my arrival, all sensation of pain was gone, nor was there afterwards either stiffness or discoloration. If I had not kept in action, I am sure I should have felt the effects of the blow for a very long time.

It may be useful to some people to be informed, that sealing-wax dropped upon the hand will cause no injury beyond momentary pain, if it is suffered to remain till quite cold.

MISCELLANEOUS.

In training youth, care should be taken from the first, not only to instil into their minds a desire for excelling in those things which are worthy of excellence, but they should be taught to hold in contempt what is useless and prejudicial. Strength is excellent; but the waste of strength is folly. To be equal to every occasion is glorious; but to do more than the occasion requires is vainglorious. Men are taught to pique themselves upon excess, instead of upon economy, in their resources, and the vanity of parents leads them to encourage their children in that prodigality of effort which is sure to be followed by regret. In fasting and in feasting, in exercise and in amusement, we are not content to observe the happy medium, but strive to distinguish ourselves by overstepping the bounds of reason. In what is useful we introduce abuse, and in what is pernicious, we exceed our inclinations, merely for the sake of boasting. Men ride, and drink, and fast unreasonably, solely to say that they have done so, and indulge in extravagance and profligacy, and vice and frivolity, only for the name. If youth were taught to glory in health and prudence, and all their consequences, and to be ashamed of the opposites, their habits would be as easily formed to what is profitable and becoming, as to the reverse. Fashion is all. To suffer real inconvenience from useless, or worse than useless feats, for the empty pleasure of talking of them, is barbarous folly, to which sound training would make men superior. What a perversion is it to glory in riding or walking long distances, without rest or refreshment, in drinking several bottles of wine at a sitting, or in slaughtering game by heaps! The true glory is to use a good constitution well, and for worthy ends. In my foolish days I have been foot-sore for a fortnight from toiling at one start over that distance, which now, by good management, I should perform with ease and benefit. I once set out, with a friend of mine, to walk thirty miles. He was quite unused to that mode of travelling, and, besides, at starting found himself *not altogether well.* From consideration for him I was obliged *to be very careful,* much more so than I should have been if

alone. We set off gently, and at the end of four miles breakfasted, after which he quite recovered. At the end of eleven miles further we had mutton-chops and spiced ale, both in moderation. My companion was so fresh at the end of his journey, that he ran over Waterloo Bridge, and we both went out to parties the same evening, as if we had only taken a walk in the Park. I have performed the same distance more than once at one start, but never without inconvenience for some time after. It is not calculable what may be accomplished in everything in life, as well as in walking, by moderate beginnings and judicious perseverance. It is the great secret of success.

SUPPERS.

I do not know how I came to dismiss the subject of the art of dining without saying a few words in favour of that agreeable, but now neglected meal, supper. The two repasts used to hold divided empire, but dinners have in later years obtained all but an exclusive monopoly, to the decay, I am afraid, of wit, and brilliancy, and ease. Supper has been in all times the meal peculiarly consecrated to mental enjoyment, and it is not possible that any other meal should be so well adapted to that object. Dinner may be considered the meal of the body, and supper that of the mind. The first has for its proper object the maintenance or restoration of the corporeal powers; the second is intended in the hours of relaxation from the cares and business of the day, to light up and invigorate the mind. It comes after everything else is over, and all distraction and interruption have ceased, as a pleasing prelude and preparation for the hour of rest, and has a tendency to fill the mind with agreeable images as the last impressions of the day. Compared with dinner, it is in its nature light, and free from state. Dinner is a business; supper an amusement. It is inexpensive, and free from trouble. The attempt to unite the two meals in one, in the manner now practised, is a miserable failure, unfavourable to health and to the play of the mind. Nothing places sociability on so good a footing, and so much within the reach of all, as the custom of supping. There is an objection made to suppers, that they are unwholesome. Nothing, I think, can be more unfounded; indeed, I believe them, if properly used, to be most wholesome, and quite in accordance with the dictates of nature. Undoubtedly large suppers are unwholesome after large dinners; but not so, light suppers after moderate dinners. I think, if I were to *choose*, my ordinary course of living would be a simple well-conceived dinner, instead of the luncheon now in vogue; then tea,

with that excellent adjunct scarcely ever enjoyed in these days, buttered toast, about the present dinner-hour, and a savoury little supper about half-past nine or ten o'clock, with a bowl of negus, or some other grateful diluted potation after. I am of opinion there is no system so favourable to vigorous and joyous health as the moderate indulgence of a moderate appetite about a couple of hours before retiring to rest, those hours filled up with the enjoyment of agreeable society. In the colder months I have great faith in finishing the day with a warm and nourishing potation. It is the best preparation for one's daily end, sleep, or, as Shakspeare calls it, "the death of each day's life;" and those, with whom it does not agree, may be sure it is not the drink's fault, but their own, in not having pursued the proper course previously. A good drink over a cheerful fire, with a cheerful friend or two, is a good finish, much better than the unsatisfactory ending of a modern dinner party.—Here I must mention that, in order to have good negus, it is necessary to use good wine, and not, as some people seem to think, any sort of stuff, in any condition. Port negus is delicious, if it is made thus. Pour boiling water upon a sufficient quantity of sugar; stir it well; then pour some excellent port, not what has been opened two or three days, into the water, the wine having been heated in a saucepan. Stir the wine and water well together as the wine is poured in, and add a little grated nutmeg. A slice of lemon put in with the sugar, and a little of the yellow rind scraped with it, make the negus perfect; but it is very good without, though then, properly speaking, it should be called wine and water. Supper is an excellent time to enjoy game, and all meat of a delicate nature, and many other little things, which are never introduced at dinners. I am far from wishing to explode dinners as a social meal, but I object to their enjoying a monopoly, and the adoption of the two meals on different occasions would furnish opportunities for an agreeable variety. One frequently hears people object to dining early, on the ground that they feel themselves disinclined to do anything after dinner; but this is a false mode of reasoning. After a late dinner there is a disinclination to action, especially if it is an overloaded repast; but the reason of this is, that the powers have become exhausted, which is a solid argument against late dining with reference to health and spirits. But a moderate dinner, in the middle of the day, when the digestive powers are the strongest, instead of unfitting for action, has the very contrary effect, and a person rises from table refreshed, and more actively inclined than before. No one, whose digestion *is in good order,* complains of the incapacitating effects of *luncheon, which is* in reality a dinner without its pleasures.

Luncheon may be said to be a joyless dinner, and dinner a cumbrous supper, and between the two, they utterly exclude that refreshing little meal tea. We live in a strange state of perversion, from which many emancipate themselves as much as they can, when the eye of the world is not upon them; and if everybody dared to do as everybody would like, strange changes would soon appear. If the state prisons were thrown open, and the fetters of fashion cast off, what inward rejoicing there would be among rich and poor, male and female! What struggles, what pangs, what restraints would be avoided! What enjoyments, what pleasures would present themselves, and what elasticity would be given to the different bents of the human mind! If reason and virtue alone dictated the rules of life, how much more of real freedom would be enjoyed than under the present worn-out dynasty of fashion!

No. XXV.—Wednesday, November 4, 1835.

SAVINGS' BANK FOR SEAMEN.

In consequence of the articles on the habits and treatment of sailors when on shore, in some of my former numbers, I received a communication on the subject of an establishment of a savings' bank for that class of persons, from Mr. Hutchinson, actuary of the London Provident Institution, Blomfield-street, Moorfields, with whom I became acquainted when he was serving the office of overseer in the parish of Limehouse, which is within the jurisdiction of my office. Mr. Hutchinson is doubly entitled to attention on this subject; first, from a long residence in the maritime quarter of the metropolis, and an acquaintance with parochial affairs there; and, secondly, from a daily experience of several years in a savings' bank of great business. He informed me that he had some time since sketched a plan for a seamen's savings' bank, but that he was discouraged from going on with it in consequence of the death of a gentleman who took a principal interest in its success. At my desire he has furnished me with a few observations, which I shall make the groundwork of the following article, in many instances using his own words.

Of all the plans devised for bettering the condition of the labouring classes, not one has so successfully promoted that object as the establishment of savings' banks. This marked success has been the natural result of the application of a sound principle, namely, that the bettering the condition of the lower *lasses rests* mainly with themselves, and that all attempts to ac*mplish this* desirable object by means of bounties and premiums

as an indirect tendency to make their condition worse, inasmuch as bounties and premiums teach them rather to lean upon others, than to depend upon their own exertions for support. The Society for bettering the Condition of the Poor seems to have come to this conclusion after many years of experience; for upon the establishment of savings' banks in the metropolis, it immediately applied its funds to the support of these institutions, and materially assisted in permanently establishing them. Although the numerous savings' banks in the metropolis would seem to meet the convenience of all persons desirous of availing themselves of them, there is yet one class, whose peculiar situation and habits require that an institution should be especially established for their benefit. The seamen frequenting the port of London make little use of the savings' banks now existing. They are not in any particular manner brought to their notice. The rules and regulations have no particular relation to their peculiar exigencies and way of life. They have no friends to put them in the right way; whilst they are beset on every side by the most voracious and profligate of both sexes, whose interest it is to decoy them into habits of the most senseless improvidence. From the moment they arrive in port, and before they can set foot on shore, till they are not only pennyless, but have utterly exhausted their credit on the most ruinous terms, they are made victims of a regularly organized gang of land-sharks who haunt them wherever they go. Calumniated and unprotected whilst they might be able to secure their independence, they become objects of sympathy only when sickness, accident, or old age has reduced them and their families to destitution. A sailor's reception on his return to land is ordinarily a sorry recompense for the dangers and hardships of a long voyage; and in a few days he often finds himself shamelessly stripped of the earnings of as many months. When on the ocean he must make up his mind to be cut off from domestic enjoyment, but when on land it is too often embittered or destroyed by the profligate system to which he is exposed. It is a mistake to suppose that seamen are naturally more improvident than landsmen; they are made so by the circumstance of receiving their wages in accumulated sums, and other men in the same rank of life, when exposed to the like temptation, seldom resist to a less extent, except in so far as they are not equally beset by villany. In how many trades do the majority of workmen cease to labour as long as they have a shilling in their pockets! But this failing is not an incurable one, if all possible facilities and allurements were afforded to habits of saving; *and the sailor* has then an advantage over all other *classes of labourers, in* that, whilst he is earning his wages, he

has not only no temptation to waste them, but he has seldom the possibility. Once instil into a seaman a desire for accumulation, and it is easier to him than to any other individual; he puts a lump in store, and on his return finds it not only safe, but increased. He has the means in his hands to double it. Is he not likely to apply them so, and to go to sea again as soon, and a better sailor, than the spendthrift? A desire of saving having taken root in a sailor's mind, it has more time and opportunity to grow there than under any other circumstances; and as a certain similarity of habits must ever characterize the class, a partial change for the better would most probably lead to an universal one.

The establishment of a seamen's savings' bank in the most central situation, and under rules and regulations having solely in view the habits and convenience of the class, would in all probability confer invaluable benefits upon them, if patronized and supported by the shipping interest. Here the produce of their labour might be safely housed until wanted for beneficial purposes, instead of being dissipated in profligacy and folly, or made a prey to others. What a benefit it would be to a sailor to have his wages placed in security, if only till, upon getting another ship, he might be enabled to purchase his outfit with his own money, instead of being driven to procure it on the most extortionate terms! But if a permanent habit of saving could be produced, it would, by raising him in his own estimation, make him a more valuable servant, and eventually be productive of great national benefit. Experience has shown, that when a depositor in a savings' bank has succeeded in accumulating a few pounds, a most extraordinary stimulus is frequently given to the formation of habits of industry and economy, and every nerve appears to be strained to increase his fund. At the same time the very bearing and manner of the individual is altered, and he seems to have acquired a proper feeling of self-respect, the spread of which must produce the most beneficial results to society at large. The British seaman has many noble qualities, which, as is often visible, make him the more keenly feel the debasement of some of his habits, and which would doubtless induce him to enter more willingly into any better course that might be opened to him. There seems no mode of offering him a better course, in principle so sound, or in operation so easy, as by the establishment of a savings' bank, having for its sole object the encouragement of provident habits among the seafaring class, by affording them every possible facility to place whatever part of their hard earnings they may have to spare, out of the reach of imposition and robbery, for their own benefit and for that of their families.

The principal objects to be aimed at in the seamen's savings' bank would be:—

1st. To establish it in the most central situation: to have it open at the hours most suitable to the convenience of seafaring men; and to have in attendance persons familiar with their habits and humours.

2ndly. To afford every proper facility both in investing and withdrawing deposits, so as to hold out the greatest inducements to invest, and at the same time to meet the sudden exigencies of sailors wanting money for their outfit, or any other necessary purpose.

3rdly. To afford facilities for providing provision for seamen's families during their absence at sea.

4thly. To receive the wages of sailors on their behalf from their employers.

5thly. When desired, to purchase annuities for seamen, and to invest their money in the funds when exceeding the amount allowed by law to be in the savings' bank.

6thly. To keep a register of depositors wanting ships, for the purpose of being referred to by ship-owners wanting steady men.

7thly. To provide for distributing savings and receiving wages in case of death.

8thly. To act in every possible way as the stewards and friends of the depositors.

Lastly. To apply to parliament for whatever increased powers might be necessary to promote the above ends.

It seems to me not to admit of a doubt but that a savings' bank for seamen, properly set on foot, would be productive of much immediate good, and that it might ultimately lay the foundation of an entire change of habit in respect to prudence among that numerous and important class. It is a subject that comes particularly home to me, because I have had occasion so often to become acquainted, in my magisterial capacity, with the dreadful impositions, robberies, and profligacy, which are consequent upon the arrival of any number of vessels from distant parts of the globe; and from the arts that are practised against sailors by gangs of confederates, in decoying, and stupifying them with liquor and with drugs, it is generally quite impossible to fix any proof of guilt. In fact, they are almost helplessly exposed to every combination of villany, and whether they are the accusers or the accused, they are almost equally objects of pity. I have known instances of sailors being robbed of fifty pounds or upwards, *the very day* they received it; but having been first *rendered senseless*, detection is impossible. Sometimes the day

following their coming ashore, or even the same day, they are themselves brought up for drunkenness and disorder, the consequence of conspiracy against them; and when remonstrated with on their imprudence, they will pathetically lament their helpless situation. Their better protection is a subject which deeply concerns themselves and all who are connected with them. It is of great importance to ship-owners, and to the maritime interest generally. Society at large is much interested, from selfish motives, as well as from motives of humanity, in shutting up the fertile field which the improvidence of sailors offers to vice and crime; and even a regard for the profligates and criminals themselves should induce an effort to remove temptation out of their way. British seamen do not stand in need of charity, but justice; and I hope to see their cause meet with the highest patronage and the most extensive support, and I have no doubt it will be so, if once taken up by those most competent to ensure its success. I should like to see a public meeting called by influential men, and a subscription opened for the purpose of establishing a savings' bank for seamen on the most efficient and attractive plan, in a handsome and commodious building, worthy of its object, with officers in the various departments most competent to discharge their duties. As any attempt to render seamen provident would meet with all sorts of opposition, underhand and open, from those who are interested in keeping them in their present state, and as their fears, and prejudices, and suspicions would be excited by all possible means, every practicable effort and allurement should be resorted to in the outset to effect a change. Success in the metropolis would doubtless be followed by similar results in the other sea-ports of the kingdom. If the plan is taken up by men of business and influence most qualified to bring it to maturity, I shall have great pleasure in contributing twenty guineas, and my services, if they can be made in any way available.

Though in what I have said of the habits of sailors, there is no exaggeration when applied to a great portion of them, yet is there another portion, and not an inconsiderable one, which is distinguished by prudence and regularity of conduct, and I believe this latter portion is now on the increase. It is, in my opinion, a very strong argument in favour of the establishment of a savings' bank for seamen on an efficient and extensive plan, that whilst it would powerfully contribute to rescue the improvident from the evils with which they are surrounded, it would at the same time afford facilities to the efforts of the well-conducted, especially in the beginning of their career, which under *no other system* could they so certainly enjoy. My view of su

an institution is, that after being well started and complete in all its appointments, it should be made to pay its own expenses, and that it should not be artificially and precariously maintained by external aid. I would have a general superintendence by influential men, and all the rest matter of business. As I said before, British seamen do not want charity, but justice; and I should consider any effort now made in their behalf, only as the payment of a debt due to them for past ill-treatment and neglect.

As the introduction of savings' banks will, I have no doubt, eventually prove to have been the foundation of an entirely new era in the habits and condition of the labouring classes, I subjoin, as an interesting record, the following extract from Mr. Hutchinson's observations:—

"It is somewhat remarkable, that although a savings' bank was established at Tottenham, only seven miles from London, in 1804, the attention of the public was not directed to the subject until 1810, when the Reverend H. Duncan, of Ruthwell, published a paper, in which he proposed to the gentlemen of the county of Dumfries the establishment of banks for savings in the different parishes in the district, and established one in his own parish in that year, not being then aware that a similar institution had been established at West Calder in 1807. Though some institutions, similar both in their principles and details, had been formed before the parish bank of Ruthwell, yet it was the first of the kind which was regularly and minutely organized and brought before the public; and, further, as that society gave the impulse, which has so widely spread through the United Kingdom, it is in all fairness entitled to the appellation of the parent society, although the *original* society was the charitable bank at Tottenham. It is a curious fact, that London, which should be, and generally is, among the first to lead in all matters of public interest, was, in this instance, among the last to follow, and that no institution of this kind of any note was opened in the metropolis till the end of January, 1816, when the London Savings' Bank commenced its operations. It is no less curious that the first Act of Parliament passed relating to savings' banks, was to encourage the establishment of them in Ireland, in the 57th year of George the Third, and that until very recently no act was passed relating to savings' banks in Scotland."

THE ART OF ATTAINING HIGH HEALTH—(*concluded.*)

State of the Mind.—Attention to health has a powerful influence on the state of the mind, and the state of the mind has

vidual will be happy or miserable in the prop
health is regulated. I have known cases of peopl
under depression to a most distressing degree, re
spirits merely by a long journey on horseback; a
exercise which is productive of interest to the mi
is no external cause of annoyance, raises the spiri
positive enjoyment, which may be still furthe
attention to temperance, cleanliness, and mode
Where the state of the mind depends entirely up
health, I can only refer to what I have recom
different articles I have already given on the sul
Where it depends upon the influence of external
I shall also request attention to the tone which p
I have written with reference to habits of living
thinking; because I have throughout endeavou
doctrines founded on reasonableness and the spirit
It is good not to seek after those things, the dis
missing which is greater than the pleasure of
such is the case with all the vanities of the world.
ness of pursuing, and the emptiness of enjoyme
generally about equal; whilst the mortification o
more bitter with respect to things in themselv
troublesome. The greatest of all arts to prevent
you to place too much value on the opinion of o
the usual source of all anxiety, the thinking w

[redacted] of mind which will most conduce to our health. I have [redacted]tofore enlarged in several places upon the great, and often [redacted]den effects, the state of the mind has upon that of the body, [redacted]th to good and ill; and it is only by constant mental discipline, [redacted] by observation, that that tone can be acquired, which gives [redacted] smoothness, and regularity, and activity, to physical action.¶

The state of the atmosphere has influence upon the health in [redacted]rious degrees. No one is entirely independent of such in-[redacted]ence; but the more we attend to the due regulation of our [redacted]lth, the less we feel outward changes. Persons who have [redacted]tracted habits of indolence and indulgence, are the most [redacted]bject to be affected by atmospheric influences, and they are [redacted]n wretched martyrs to them. With vessels overcharged and [redacted]rves unbraced, the slightest change causes the most distressing [redacted]sations. I believe that moderation in liquids is one of the [redacted]st preservatives against such evils—I mean liquids of all kinds, [redacted] some people think that it is only the strength of liquids that [redacted] prejudicial, whereas quantity is to be guarded against as well as quality, by those who wish to enjoy good health. Water, tea, and all sorts of slops, ought to be used with great moderation, or it is in vain to hope for a vigorous tone. A dry, cool atmosphere seems to be the most favourable to a high state of health, though it may not best suit many morbid constitutions, and persons labouring under particular diseases. Temperance and activity will render the constitution almost proof against any baneful influence of the atmosphere, but attention to diet and dress are also advisable, as well as caution as to exposure to the outward air. Besides the ordinary changes in the atmosphere, a great deal depends upon situation, and therefore those who are able, do well to avail themselves of choosing those situations which, either for temporary reasons, or permanently, agree with them best. A good choice of situation will often produce health, or continue it, more effectually than anything else. Discrimination is necessary in this; for those situations which are the most favourable to a high state of health, may be dangerous to those who are only making their approaches to it. An invalid, or person of delicate constitution, by beginning in the valley, may perhaps end a hardy mountaineer. The influence of the atmosphere is a fit subject for constant observation, and can only be well understood by that process; I mean reasonable observation, and not that of hypochondriacal and nervous people.

The last subject I have to touch upon in respect to health, is cleanliness. It is of great importance, and requires much attention *and considerable* labour in the advancement towards health, *especially in particular* kinds of morbid affections: but in an

actual state of high health, it is not only easy of attainment, but it is hardly possible to be avoided. There is an activity, which prevents impurity from within, and repels it from without. There are all degrees, from a sluggish, impure perspiration to an imperceptible radiation. In the first case, continual efforts of cleanliness can still not produce it in a high degree; and in the second, it is there without any effort at all. People who are laboriously clean, are never very clean: that is, they are not pure. Purity is a sort of self-acting cleanliness; it arises from attention to system, and cleanliness is a mere outward operation. There are many people, who think themselves very clean, who are only whitened sepulchres; and, however they labour, will never succeed, unless by attention to something more than soap and water. What I have said in the beginning of these articles on an extreme state of cleanliness, though difficult to be comprehended, or believed by those who have not put themselves into a high state of health, is yet literally true. Cleanliness contributes to health, and health contributes to cleanliness; and I cannot too strongly recommend attention to it, at the same time repeating that the outward operation alone, without attention to the system, will prove very inefficient.

I have now come to a conclusion of my articles on the art o attaining high health. I could have said a great deal more o many of the heads, and may hereafter touch upon some of the occasionally; but as my principal aim has been to put m readers in the right way, and to set them to think for themselve I have thought it better not to enter more into detail. Whe I am right, I hope they will follow me, to their own advantag and where I am wrong, it may perhaps lead some of them to di cover what is right, for the sake of detecting my errors. If t truth is only discovered between us, I do not much care which side.

SUPPERS.

In the article on suppers in my last number, I expressed inclination to the adoption, on ordinary occasions, of a simp substantial dinner in the middle of the day, then to tea about t present hour of dinner, and lastly, to a light supper about couple of hours before retiring to rest; but I omitted to enlarg as much as I think the subject deserves, upon the advantages such a course to men who are engaged in active occupation aw from their homes. To fast from breakfast to a late dinner is u questionably prejudicial to the great majority of constitution *though habit* may prevent present sensations of inconvenienc *Luncheon is* an unsatisfactory, unsettled meal as to society,

awkward as to the appetite, which being about that time in the most vigorous state, it is difficult and disappointing to restrain it, and inconvenient, with reference to dinner, to satisfy it. Now a simple dinner at or near the place of business, and in the way of society made subservient to business, is free from these disadvantages. If a meal is taken when the appetite is at the most healthy point of keenness, and no more is eaten than nature just requires, business may be resumed pleasantly, and without deranging the digestive powers. Then, instead of hurrying over business, dread of interruption, and anxiety to reach home, there is a feeling of satisfaction, and a composure which ought always to be aimed at. He who keeps dinner waiting, or is afraid of doing so, is in a constant state of annoyance; and those about him live in almost daily uncertainty, productive of anything but real comfort. A man on his arrival at home hastens over his toilette, sits down to table hurried and exhausted, overloads his appetite, and soon feels heavy, or sinks to sleep, neither enjoying nor adding to the enjoyment of society, and destroying the invigorating soundness of his night's rest. But tea is a meal that can be prepared quickly, and at any time; it causes no anxiety or hurry: there is little danger of excess; and, instead of oppressing, it is the very best restorative of the strength and spirits. After tea, the most exhausted become lively and clear for the remainder of the evening; the supper hour is subject to no uncertainty, and an inclination to sleep is induced at the desirable period, and not before. To those who return into the country, especially in the summer-time, this system, I apprehend, would be found to possess many advantages; and, in general, I think it would conduce much to improve domestic society. I do not hold it out as a fixed rule to supersede later dinners, which on many occasions are the most convenient meals for social intercourse, but as a practice which might be frequently, or even ordinarily, adopted with advantage. To those who have always been accustomed to look upon a good dinner as the conclusion of their day's labours, any other system appears very meagre and unsatisfactory; but habit would soon reconcile persons of sense to a change, provided it is a change in which there is really a balance of advantages. On the score of alacrity and vigour of body and mind, I have little doubt but that the system of early dinners and light suppers is much preferable to the system now in force; but then it must be pursued with due attention to the rules of temperance, otherwise the evils of excess would be greater than they are now. The advantages of the system, in respect to facility and clearness *in mental* application, I know from experience to *be great. An early dinner* prevents exhaustion, without produ-

cing oppression. Tea, as a substantial meal, is a most powerful and agreeable auxiliary to the labour of the mind, and supper the most grateful restorative, when the labour is over. On the whole, I think, for ordinary occasions, early dining is much more favourable to smoothness of life than late.

When on the subject of salads, in my last number, I forgot to protest against the vulgar practice of chopping lettuce small, more like food for turkeys than human beings. One of the best and most elegant salads at this season of the year is composed of well-blanched endive, red beet-root, and fine celery, and it should be dressed in the manner I have already mentioned. Salad is a luxury, in general, very inadequately enjoyed at great dinners; first, because it is seldom dressed with much skill, and, secondly, because it is not sufficiently within reach.

In the article on hot water, I forgot also to particularize its great efficacy in the common and painful accident of crushing the fingers; for instance, in shutting a drawer, or a door. It will effectually prevent the nails from going black, and removes the pain with great quickness. Very cold water, instantly applied, will produce the same effect. It is useful that children, who are most liable to such accidents, and often suffer greatly from them, should be aware of these easy remedies.

MISCELLANEOUS.

There is very little illness that is not the effect of imprudence; and of the part which is not such effect, much is the consequence of giving way to attack. I attribute the degree of health I enjoy, and which I have before described, amongst other causes, to my determined resistance to first symptoms, but for which I am convinced I should not have escaped so well. Besides the inconvenience of illness, I have accustomed myself to consider it as a sort of disgrace, and endeavour to avoid it accordingly. It is the general custom to make too much of invalids, as if they were labouring under unavoidable misfortune. When it is really so, they are deserving of the utmost attention and compassion; but when, as is for the most part the case, illness is the consequence of habitual indulgence or habitual carelessness, it ought to be the subject of reprobation. Illness has often a great mixture of selfishness in it, both in its cause and its continuance, to which the compassionate are unconscionably made slaves. When people will do those things which they have every reason to believe will *make them* ill, severity is the most effectual medicine, both for *present* cure and future preventive.

ood cheer is a most potent engine. When well timed, it good-will, and commands exertion more effectively than hing else. When well understood, it goes far at little cost. re was a gentleman in times past, who represented a very e county for several parliaments, at no other expense than itably entertaining a set of hungry fox-hunters whenever happened to come near his house. I was once at a starving sing party, where one of the company won all our hearts by ll-timed supply of bread and cheese and ale from a lone pot-se. The only election I ever assisted at, that was throughout tively managed, owed such management in no small degree constant supply of sandwiches and madeira to the committee. nsider good cheer as the very cement of good government. revents ill blood, brings different classes together, ensures ndance, and causes alacrity, vigour, and despatch. The doc-e I always hold to the parishes with which I have anything lo is, that they must either eat together or quarrel together, ; they must either have tavern bills or attorneys' bills. The lic has no way of being so well served as by furnishing good er, though the public, or those who call themselves the public, not seem to think so just at present.

No. XXVI.—Wednesday, November 11, 1835.

REFORM.

FORM is an admirable thing, though reformers are seldom irable men, either in respect to their motives, or to the ns they employ to attain their ends. They are ordinarily rbearing, rapacious, and inquisitorial, perfectly heedless how ch suffering they cause to those who stand in their way, and y befriending their supporters for the sake of their support. ey are often men of profligate habits, whose chief reason for ying themselves in public affairs is because they are afraid to k into their own. Their real delight is in pulling down both n and institutions, and if they could help it, they would never se up either one or the other. When they do so, it is only n opposition, and never upon sound principles. They delight the discomfiture of others, and take no pleasure in any one's ppiness. With them everything is abstract and general, except work of demolition, and there they will enter into practical ail with great zest. They are profoundly ignorant of the art *government, and they* seldom get beyond a general fitting *sure, little knowing,* and not at all caring, whom it pinches.

As their policy is to flatter and cajole the lowest, they reject whatever is high-minded and generous, and seek in everything to debase the social standard. They are to the many what courtiers are to the few, and like them they misrepresent and vilify every class but that by which they hope to thrive. They are vain and self-sufficient, and think they thoroughly know what they have neither heads nor hearts to comprehend. There is this in them that is disgusting, that they are the reverse of what they profess, and they are the more dangerous, because, under plausible pretexts and with specious beginnings, they work to ruin. They rise into notice and importance from the pertinacious clinging to abuse of men often more estimable than themselves, and from the inaction of those who content themselves with wishing for the public good, instead of sacrificing a portion of their ease in order to secure it. They see their ends but indistinctly, and they are regardless of the means by which they advance to them. They will advocate the cause of humanity with a total want of feeling, and will seek to establish what they call purity, by corruption and intrigue. Freedom of opinion they enforce by intimidation, and uphold the cause of civil and religious liberty by tyranny and oppression. Nothing could exhibit the character of a reformer by trade, more strongly than the attempt to overhaul the pension list. It was an attempt inquisitorial, unfeeling, and unnecessary; and its object was to inflame and gratify the basest passions of the multitude. The amount, in a national point of view, was not worth thinking of; as a precedent it had lost all its force, and the only question was, whether a number of unoffending individuals should be dragged before the public, and made a prey to uneasiness and privation for the mere purpose of gratifying malignity, and prying curiosity. In something the same spirit was the attempt to make public the names of all fundholders above a certain amount; and as a specimen of arbitrary feeling, there cannot be a better than the proposal to break in upon the sanctity of a private dwelling with "a vigour beyond the law."

The true spirit of reform delights only in the establishment of sound principles by sound means. It looks to final results from the gradual elevation of the public mind, and avoids all precipitate and violent measures. It takes down with caution, and builds up with a view to practical convenience. It has the common interest constantly before it, and seeks not a mere transference of advantages, by benefiting one party or set of men at the expense of another. Its object is the diffusion of good with *the least* possible evil, and it aims at the well-being of its opponents, equally with that of its friends.

"The well-taught philosophic mind
To all compassion gives,
Casts round the world an equal eye,
And feels for all that lives."

Unfortunately, though the true spirit of reform reigns in the breasts of many, it is not sufficiently strong to excite them to more than good wishes: almost all active reformers have been called forth by personal pique, or personal interest, and their career has been more or less tarnished by unworthy motives. Some, indeed, have made beginnings on pure principles; but as such avoid all appeal to the passions, they have not had patience to wait for the ascendency of reason; or resolution, or temper, to stand up against unprincipled opposition. They have had to combat, alone, against a host of foes, and it would require almost the zeal of an apostle to endure to the end. What Pope says, is still near the truth, though perhaps not quite so near as when he wrote:

"Truth would you teach, or save a sinking land,
All fear, none aid you, and few understand."

The consequence is, reform advances with an unsteady step, upheld by party for party purposes, and mixed up with party vices. It is imperfectly brought about by conflicting interests, and so far only as suits the strongest. In my opinion, the only mode of accomplishing real and permanent reform is, by the thorough organization of self-governments. The present unwieldy system, I think, will constantly get out of order, and will, in the end, tend more to mischief than to good, inasmuch as it is by no means calculated to work to the top those who ought to be there. The best description of a reformer is to be found in Shakspeare's character of Brutus, at the end of his tragedy of Julius Cæsar.

"This was the noblest Roman of them all;
All the conspirators, save only he,
Did that they did in envy of great Cæsar;
He only, in a general honest thought,
And common good to all, made one of them.
His life was gentle; and the elements
So mix'd in him, that Nature might stand up,
And say to all the world—This was a man!"

ART OF LISTENING.

When Falstaff is accused by the Lord Chief Justice of being deaf, he answers, "Rather, an't please you, it is the disease of not listening, the malady of not marking, that I am troubled *withal.*" The same disease or malady continues to be very trou-

blesome to the present day; and those who are afflicted with it, may be instantly known by the interrogative "umph?" with which they notice whatever is said to them. This habit does not arise from any defect in the faculties, but from carelessness in the use of them. It is as great an impediment to the current of conversation as deafness, and without its excuse. Some people are so careless that they receive no other impression from a first utterance than to get their attention ready for a second. Others hear, but do not mark, as is evident from this circumstance, that they will generally reply after waiting for a repetition, though no repetition takes place. The inconvenience in both cases is the same. Attention to what is said to us, or in our presence, is not only a very agreeable quality, but it is indicative of a well-regulated mind, of a mind at ease, above the cares and vanities of the world, free from pride, conceit, and selfishness, and without fear or reproach. Those who are a prey to "low-thoughted care," or are hunting after the vanities of life, have their minds ever wandering from what is present. Pride cannot condescend to listen, except to its superiors; conceit does not think it worth while, and selfishness is too much taken up with its own concerns. Fear, by its very nature, is destructive of presence of mind, and self-reproach turns inward at every turn. Attention to whatever is said is sometimes the consequence of obsequiousness, or of a courtier-like disposition: but that species is easily distinguishable from the unaffected attention which is the result of composure and kindness. Promptness of reply is a sign of honesty and open-heartedness, as slowness is often indicative of habitual cunning, or a desire to take undue advantage. Nations and individuals, who are remarkable for their talent at reply, usually adopt some expedient to gain time, deliberation being a great auxiliary both to wit and wisdom, and, when well managed, heightening the effect of both in no small degree. A genuine Irishman usually repeats what is said to him before he utters his humourous answer. A Frenchman takes or offers a pinch of snuff, as a prelude to his neat or courteous reply; but in the art of snuff-taking as a powerful aid in conversation, from the tapping the box to the application of the snuff, no man that I ever saw, exhibited so much grace as Horne Tooke. The oracle fixes his eyes upon those he is answering, the smoker takes two or three whiffs, the boon companion empties his glass, and the lady plays with her fan, before they severally utter what wit, or wisdom, or discretion dictates. Then the unwilling witness has recourse to a short cough, or to the Irishman's expedient of repeating the *question*, and the diffident Englishman precedes his answer with *an unmeaning* laugh. Mere slowness in reply is always dull or

suspicious. Promptness is the best every-day quality; and deliberation, accompanied by suitable action, the most effective on particular occasions. It agreeably attracts the attention, and generally rewards it. It has something of the effect which Milton describes in an orator, who

> "Stands in himself collected, while each part,
> Notion, each act wins audience ere the tongue."

The manner of answering usually affords greater insight into character, than the answer itself. Decision, straight-forwardness, diffidence, cunning, and almost every other quality, are more or less discernible in the manner, as is also the particular feeling at any given time. There is one class of listeners, who cut off everything that is said to them by answering before they have half heard, and of course for the most part very erroneously. They are the most unsatisfactory of all, and the less one has to do with them the better.

As the season is approaching, when

> "Coughing drowns the parson's saw,"

it is an appropriate time to say something on the art of listening in public, the neglect of which is a great public annoyance. People sometimes seem to go to church for the express purpose of preventing anything being heard but their own unrestrained coughing, and use of their handkerchiefs. It is impossible that they themselves can attend, and it is equally impossible that others should hear; for which reasons it would be much better on every account, that, pending their indisposition, they should confine themselves to private devotion. Appearance in public, under such circumstances, I cannot help considering a great indecorum, and as indicative of the total want of consideration for others. It should be remembered, too, that sitting in a warmed building, after being exposed to the cold air, is almost sure to produce that tickling in the throat which it is always painful, and often impossible, to overcome. At the same time, a great deal might be done in the way of control and moderation, and especially at particular moments; for it is observable that during the prevalence of colds, there is generally a most determined combination of noises when attention is particularly desirable, as during the giving out of the text. The preceding silence is followed, as people settle themselves for the sermon, by a perverse outbreak, which for some time prevents a syllable from being heard. It strongly illustrates what the late Lord Ellenborough in his peculiar phraseology observed on a similar exhibition in his own court: "Some slight interruption one might *tolerate, but there* seems to be an industry of coughing."

Though coughing is an annoyance which is experienced at certain seasons in all public places, it is nowhere so unrestrainedly given way to as in places of worship; the reason being, I suppose, that there is no fear of any marks of disapprobation, which it would assuredly meet with, if indulged in to an equal extent anywhere else. But this should be the strongest reason for imposing self-control, with those who have a proper sense of decorum. On rare occasions it is indeed noticed from the pulpit, and I think it would be well if, when colds are prevalent, a recommendation were now and then given, that the severely afflicted should remain at home, and that others should be as much on their guard as possible against causing any avoidable interruption. In other respects there is no cause of complaint in places of worship, except that some people have a habit of coming in with rather more bustle than is necessary. In other public assemblies where the object is to listen, there are minor causes of annoyance, such as individuals talking together, either because they themselves cannot hear, or do not care to hear, or from a love of display. Then there is coming in and going out unseasonably, and not quietly, all which is inconsiderate and ill-bred, and deserving of the reprobation it often meets with. Thoughtlessly or wilfully to disturb a public assembly, is a sure sign of folly, want of breeding, or selfishness.

MISCELLANEOUS.

I can speak from experience, that those who undertake to reform local abuses, will do well to bear in mind, that in the first instance scarcely any information is to be obtained except from the meddling and the malicious, which of course is little to be relied upon; and that it is only by creating confidence as to perseverance, discretion, and purity of motive, that information can be elicited from those who are worthy of credit. The well-disposed have a repugnance to say anything against their neighbours, and have also a dread of having their quiet disturbed by incurring ill-will. They have to be convinced that good will be produced, and without danger to themselves, before they will venture upon free communication. In the first instance they fence and equivocate; and it requires more perseverance and patience than beginners in reform usually possess, to make them lay aside their caution. Breaking bread with them is far more efficacious than formal attack, and the truth is much more accurately learned in the ease of conversation than by set questions. It is, moreover, *of great* advantage never to use accusatory information, however *credible,* except as a ground for inquiry; for if it should prove

exaggerated, ill-will is excited, and authority justly
But if it prove true, or the exact proportion of truth
, conviction after dispassionate inquiry produces by
atest and most lasting effect, and the more probable
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on there. Many stumble at the first step, by fixing
the summit; but it ought never to be forgotten
a summit to be aimed at. It is equally unwise to
as if they were men, or as if they were never to

IMPRESSMENT.

number was an article on savings' banks for seamen,
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l very important class. In these times of peace and
nlightenment, the plan I advocate, or something
hope, every probability of meeting with encourage-
ould have been quite otherwise formerly. During
and especially till the enemy's fleets were destroyed,
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y process. Justice, humanity, and ultimate results
lost sight of in the sense of immediate danger; and
kidnapped, and forced into the public service, and
l, in violation of the most sacred rights of free-born
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maintain such a system, it was the consequent
note improvidence amongst the seafaring class by
ement of every species of profligacy and folly; by
the State was undoubtedly worse served, and at a
se, than it would have been by an adherence to a
course. However, the great end was gained, and
days justified the worst means. The consequences
at and other co-operating causes, a great increase
crime, and debasement. Any attempt to improve
ndition of seamen would then have been scouted,
at once, as detrimental to the exigencies of the
proposal to teach a sailor to save his money would

have been considered as little less than treason. The system of impressment was looked upon as indispensable, and it could only prevail, in a free country, with men who were made the slaves of irregular habits. The pretext for impressment was its necessity in emergencies, but the practice was extended to all cases, with a view to obtain the services of seamen for a less price than if they had been fairly bid for—a most iniquitous and unwise principle. It is this view that leads many of those, who are concerned in merchant shipping, to maintain that sailors are inevitably improvident, and that the sooner they spend, or are deprived of their earnings, the better. It is certainly true, that the direct and nominal wages of improvident labourers are generally less than the wages of those with more prudence, as is instanced in the difference between the nominal price of labour in pauperized and non-pauperized districts. But it is equally true, that taking the quantity and quality of labour performed, that of the provident labourer in reality costs the least. The cost of the labour of the improvident labourer may be divided, and part of it may be shifted from the immediate employer, as in the case of a pauperized labourer, but it must be paid from some quarter, and at a rate above its value. But beside this question of calculation, there are considerations of justice and humanity, which ought to be of paramount importance with every well-conditioned mind. Those who wring labour from others, by keeping them in a state of moral debasement, will assuredly have to answer for it. It is said by some, as a justification of impressment, that all who enter upon a seafaring career, are perfectly aware of their liability; but it is unjust to impose upon any particular mode of life inconveniences or hardships, which do not of necessity belong to it. No citizen has a right to complain of being forced to take arms in the defence of his country, when emergency arises, and for as long as the emergency lasts; nor could he complain of having his property laid waste, when necessary to arrest the progress of an invading army. But the emergency and the necessity must be real, and not assumed; and any inconvenience or loss sustained for the common good ought to be liberally compensated at the common expense. Just so it is with sailors: their liability extends to be called upon in every emergency, and during the existence of the emergency; but like every other citizen, they are entitled to compensation, not only in proportion to their services, but with reference to the circumstances under which they were required; and those, from whose employment they are taken, are in like manner entitled to indemnity. The only difference *between* a sailor's occupation and any other is, that he is much

more exposed by the nature of the service to the occurrence of emergencies demanding a sacrifice to the public. But there is no reason that the frequency of such emergencies should be made the pretext of assuming a right over a sailor's free will, at all times and under all circumstances. When Lord Nelson pursued the combined fleets of France and Spain previously to the battle of Trafalgar, it would be absurd to maintain that he would not have been justified in every point of view in taking from any merchant vessels he fell in with, whatever men might be necessary to render his crews efficient, though contrary to the inclination of the men, and at the risk of danger to private property. But when the emergency ceases, then ought the question of compensation to be considered; and in the above instance, the sailors pressed were in justice entitled to be strictly remunerated for the restraint, and for their wounds; and in case of death, dependent relatives had equitable claims, as also the employers, for any loss consequent upon the diminution of their crews. This is the fair adjustment between a State and her citizens; and it is to be hoped that the time is gone by, when justice will be kept in the back-ground from considerations of partial economy. It seems to me that, as the moral habits of the seafaring class improve, impressment, as the ordinary mode of manning the navy, will become impracticable, and that the country would gain immensely by the change. I am wholly incompetent to enter into practical details as to the limits to which impressment ought to be subject; but in principle, I apprehend, it ought to be confined to actual emergency, and that those who are pressed should be entitled to liberal compensation. It would be, no doubt, necessary to invest the Lords of the Admiralty, and, through them, every commander, with a power of ordering impressment, according to their discretion, but at their own risk: the necessity, in case of inquiry, to be decided by some competent tribunal, as also the amount of compensation. I should say, that in all cases of compensation, the claims should be settled by the government, and that any question as to the conduct of officers should be between them and the government, and not between officers and individuals. In times of profound peace like the present, the question of impressment would be most likely to be deliberately discussed, and satisfactorily settled; and there would, it is to be hoped, be ample time to make any necessary provision for a change of system.

No. XXVII.—Wednesday, November 18, 1835.

ADDRESS TO THE READER.

Dear Reader,

Having arrived without accident at the conclusion of my first volume, I think I cannot begin my second more appropriately than with addressing you for the third time—first in my first number, and secondly in my ninth; and if it is not taxing you too much, I would ask you to refer to those addresses before you proceed with this.

I think you will find I have in no degree deviated from the line I prescribed to myself in the outset. It has been my constant endeavour to place before you truth and sound doctrines only, in a familiar, intelligible, and attractive form; and I am happy to have practically disproved a position I had often combated, that it is necessary, in order to succeed with a work like mine, to minister more or less to false, trifling, and depraved tastes. I have studied only to correct and purify such, and I have the gratification to find that my writings have made a far greater impression, and amongst a much more varied class of readers, than I at all anticipated. At the same time, I have strictly adhered to my principle before stated, of abstaining from all artificial means of forcing a circulation. Though, as far as I have touched upon political subjects, I have used equal freedom towards all parties, I have been quoted by almost every, if not every daily paper in London, as well as by many other periodicals—by some frequently and very copiously, and I take this opportunity of offering my acknowledgments for this spontaneous notice. I have the same acknowledgments to make in respect to several provincial papers, some of which have been kindly forwarded to me through unknown channels. Since my last address I have also continued to receive letters from private sources, couched in still stronger terms of approval than those I have heretofore alluded to. The demand for my work has from the beginning been steadily and progressively increasing, and I have every reason to be satisfied with my undertaking. I mention these facts, gentle reader, because if you reflect upon them, I think they must appear to you of a gratifying nature in respect to the reception of truth and reasonableness, and because I hope they will create in you a confidence that there will be no relaxation in my efforts to preserve your good opinion. I will now give you a few particulars of a different description, which may probably be of some interest to you. After my first six numbers, *all the* articles till the eighteenth number inclusive, except one

on the 'Horrors of War,' five entitled 'Letters from the nt,' and eight extracts from my pamphlet on 'Pauperism,' itten as they were wanted; and in the last eight numbers rticle, with the exception of the short one in praise of om Shakspeare, was composed within the week it was

Sometimes I have been driven to the last moment, and ave got through at all, on such occasions, is to me utterly ntable. In my perplexity I have taken a subject I never ed before, and written down I scarcely knew what, ; I should be ruined, but finding to my surprise the direct ; for some of my moral pieces, for which I have received st commendation, were composed in that hazardous while the few articles I had by me for years, written at leisure, and frequently revised, have been comparatively ed. This practice of delaying to the last is a very one, but much to be deprecated. I make continual ons to leave it off, but continually yield to the temptation our of the moment. I try to avoid invitations, but they ly come upon me, and are seldom refused. Then come gers of good cheer, which I always flatter myself I shall to avoid, and am always deceived—not that I commit n the ordinary sense, but that the habits of society lead spite of myself, to overstep those limits of temperance : is absolutely necessary to observe in order to command r and vigorous use of the faculties. I find that by taking toast, with or without eggs, instead of dinner, and, when finished my labours, a light supper, I can work the the most easily, and the most pleasantly, both at night t morning. Dinner, according to the present system, ncapacitates me for for mental exertion for the remainder lay, and affects me disadvantageously even after a night's owe it to myself and to you to follow that line which I be the best, and if I adhered altogether to what I have n on the subject of health, I have no doubt my numbers xhibit proofs of the beneficial consequences. I have inde some progress in self-management since I began this nd I hope to accomplish much more; but, as Portia says Merchant of Venice,' "I can easier teach twenty what od to be done, than be one of the twenty to follow my ching." My mode of composing I apprehend to be very from what could be supposed, and from the usual mode. in a bed-room at an hotel, sitting upon a cane chair, in e dress I go out in, and with no books to refer to but the stament, Shakspeare, and a pocket-dictionary. Now and *en much* pressed for time, and without premeditation,

and with my eye upon the clock, I have written some of the short moral pieces above mentioned at the Athenæum, at the same table where others have been writing notes and letters; and sometimes I snatch an interval at my office. Moreover, most of these short pieces have been written by measure to fill up certain spaces. I write down a title, and then wait for the first sentence; then for another, and so on, without any plan, till I have got as many lines as I want, and I have generally found that the more unsatisfactory the process has been to myself, the more satisfaction I have given to others. I can only attribute my succeeding under such circumstances to the extent I am told I have done, to my formerly having read with great attention, not crammed, many of the best authors, and to my habitual cultivation for many years of the pure truth, unmixed with party feeling, or any bias whatever. The disposition and the hidden materials seem to bring me through my emergencies. I shall conclude with a tribute which I feel to be due. In former times, printers appear to have been the torment of authors; but mine are to me the reverse, for they render me every assistance, and in each individual in the office with whom I have to do, I find so complete an understanding of his business, such punctuality in execution, so much intelligence, and such a desire to accommodate me, as make what might be very irksome very agreeable. With my publisher, to whom I applied without any previous knowledge, from his contiguity to the printing-office, my business is less frequent and less urgent, but I can speak of him with equal praise; so that with readers, printers, and publisher, I consider myself altogether most fortunate.

In my first address to you I expressed a hope that we should soon be on intimate terms. In what I have just written I have assumed that we are so, and have let my pen talk as if I were talking in person to a familiar acquaintance.

SAVINGS' BANKS.

In looking over some papers, I found a little tract entitled 'Observations on the Utility and Management of Savings' Banks,' which I wrote a long time since in reference to the village where I first turned my attention to the subject of pauperism. Though savings' banks are now well understood, which was not the case when I wrote, I subjoin a few extracts, as placing some of their advantages in a familiar point of view, and as *having* relation to the article in my twenty-fifth number on a *bank for* seamen. Some of the reasoning, too, is applicable to

ho are above the condition of the classes to whom I was
ng myself.
ɔuld a young man of eighteen begin to save two shillings
and go regularly on for ten years, he would at the age
ıty-eight have in bank, reckoning his savings and the
, about sixty pounds; the value of which, observe, consists
ıch in the manner of acquiring it. For suppose him to
ent those ten years, as is too commonly the case, working
time, and drinking and idling the rest, and suppose the
sixty pounds to be then given him, what effect would it
Would he not most likely drink more and work less?
ıoney make bad habits into good ones? It is rather like
manure upon weeds—it only makes them ranker. But
man has set his mind upon saving, he will almost neces-
ontract such habits as will make his savings useful. He
d hard work grow easier, because it increases his gains;
shun idleness because it stops them; he will turn away
ıe alehouse, because it swallows them up; he will be con-
th frugal fare, because it adds to his savings, and though
look forward to the comforts of marriage, he will be in
y to bring upon himself the charges of a family. Being
himself, he will look about for some careful young woman,
ey will resolve not to be married till they can furnish a
ınd have some money in store. This will make them
industrious and doubly careful, and then their savings
ɔunt up so fast, that perhaps they will begin to have higher
, and will put off their marriage a little longer, till they
ved enough to set up on a small farm, or in some busi-
here they think they can, by joining their savings, be-
icher, though married, than they could separate. Here
ɐe is indeed a blessing! The children will have advan-
ın education, which their parents did not possess; and
all this cannot happen to all, it is yet impossible to
what benefit may arise to a man and his descendants, from
a portion of his early earnings in a savings' bank. One
a week saved will, with the interest, amount to twenty
in seven years. Three shillings a week will amount to
ounds in the same period. If a man who earns thirty
ɔs a week deposits ten, he will possess at the end of five
ne hundred and forty pounds; and if he should marry a
who has been able to accumulate half as much, they would
ɐr possess no less a sum than two hundred guineas to begin
rld with.

is true that a savings' bank holds out the best prospect to
ho are young and unencumbered; but almost all may

derive some advantage from it—at least they may point out to their children the easy means of securing their own comfort, and it will be strange, if out of a large family, some do not prove able to assist their less fortunate parents in their old age.—Teach but a child to put part of his first little earnings in the bank, and in all probability poverty will not overtake him to the end of his life. Teach one child to save, and others will follow the example, till industry and frugality become as common as vice and misery are now. If a boy of twelve years of age can lay by threepence a week till he is fourteen—then sixpence a week till he is sixteen—and then one shilling a week till he is eighteen, by which time he may be supposed to have learnt his business, he will have in the bank, adding the interest of his money, ten pounds; besides having acquired habits of industry and carefulness. It has been shown above, what he may lay by in the next ten years; and what he will be at the end of that time, compared with men of his own age, who have not saved, and who are neither industrious nor careful, need not be shown.

"Many, who have been wild in their youth, begin to be steady when they marry; but bad habits will break out, and an increasing family presses so hard upon those who have nothing beforehand, that they often become discouraged, and sink under the evils of poverty. They need not, however, despair—let them consider, if they have not some inclination, which they now and then indulge at the expense of some of their comforts, though the thought of it afterwards only causes them pain. Let them try to turn that inclination into an inclination for saving; it will soon grow upon them, for it gives pleasure both in deed and in thought; it will go with them to the plough, it will stay with them at the loom, and will sweeten the labour of both. Let them only make a beginning, if it is but with sixpence; if necessity compels them, they can take it back; the attempt will do them credit, and perhaps they will be more fortunate another time. Let them consider every penny they spend; let them examine if they cannot do without something which before they thought necessary. If they happen to have money in their pockets, without any immediate use for it, let them take it to the bank, and trust to their industry to supply their future wants. A shilling, not called for, soon tempts to the alehouse, it is soon spent there, a shot is soon run up, a day's wages are soon lost, and thus five shillings are gone without thought and without profit. Now five shillings in the bank would make an excellent beginning towards rent, or towards clothing. Scrape a little money together, and some pounds in the year may be saved, by laying in potatoes, or flour, or coals at the best hand, instead of

in very small quantities, and on credit. By buying two pair of good strong shoes at once, so that they may always be well dried before they are put on, and mended as soon as they want it, two pair will last as long as three that are constantly worn; here are at least ten shillings saved, besides the saving of health and strength.

"There are many other ways of saving, by means of a little money beforehand; and it is clear that a man and his family who earn four-and-twenty shillings a week, may, by good management, live better than they did before; or, if they prefer it, may lay by a few pounds at the end of the year. If a man wants to borrow a little money on any particular occasion, or for any particular purpose, what is so likely to obtain him credit, as his having been a regular saver in the bank? If he has unfortunately not been so steady as he might have been, what is so likely to get him a character as his beginning to put money in the bank? But there is scarcely any end to the advantages of such an establishment to those who choose to avail themselves of it; for unmarried women especially it is particularly desirable; they may there place their savings in safety, without trouble or expense; it gives them the best opportunity of making themselves comfortable if they marry, and independent if they do not.

"As yet savings' banks have not been established long enough to prove more than a very few of the good effects that may be expected from them. They are calculated, however, to serve the country in the best of all possible ways, by enabling every man to serve himself; they hold out encouragement to youth, comfort to middle life, and independence to old age, and a perpetual opportunity to men to improve their condition from generation to generation."

CASE OF DISTRESS.

I am in a state of great perplexity at this moment. It is half past four in the morning, and by twelve o'clock I want six pages in order to complete this number. All yesterday I was racking my brain upon various topics, but with no sort of success. I might as well have rummaged for gold in an empty chest. I could not find an idea on any subject. At eleven I went to bed in the hope of rising in a more fertile humour. I was up at three, but found no change. I suppose the weather has something to do with producing this collapse of the imagination; that is, the weather combined with a want of my customary quantity of exercise and a sufficient attention to diet. It is a losing *game to persist*, when the humour is directly contrary;

and, probably, if I had taken a vigorous ride yesterday, my inaptitude would have vanished, and I should have saved time. These difficulties might easily be avoided, and I am quite determined I will avoid them for the future, by increased and regular attention to my state of man; though it is almost worth while to feel their weight, on account of the delightful sensation of lightness which follows their removal. I must eschew formal dinners as much as possible, and live according to the dictates of reason; indeed, I think I have done penance almost long enough. I mean, amongst other things, to attend particularly to sleep, upon the quantity and quality of which, I find, vigour and elasticity of body and mind very much depend. There is a great art in sleeping; though it is much neglected, because everybody can sleep after a fashion without any art at all. I will make it the subject of a special article, as soon as I have made my observations practically. Time creeps on, and I find myself at a complete stand-still; so with many apologies for my helpless state, and promises to prevent a recurrence, I have recourse once more to my pamphlet on Pauperism, and make a sufficient quantity of extracts to fill up my remaining space. The last extract, on the cost of labour, I thought had been inserted before, and I searched for it for the purpose of referring to it in the article in my last number on Impressment. It will serve to make a part of what I have said there better understood by those who take the trouble to compare the two.

PAUPERISM.

Pauperism, in the legal sense of the word, is a state of dependence upon parochial provision. That provision, so far as is necessary to supply the demand for labour, is a tax upon wages; beyond that amount it is a tax upon property, and operates as a bounty to improvidence. Where labourers, with an ordinary degree of prudence, cannot maintain themselves and their families without parish relief, such relief is part of their own wages, kept back to be doled out to them as emergency requires. The feigning, or unnecessarily bringing on such emergency, demands an increase of the provision, which increase falls on the property assessed to the rates. Of the large sum annually raised for the purposes of pauperism, that part only is a tax upon property, which is absorbed by the bounty to improvidence and by the expenses of the system; the remainder is merely a tax upon wages, and has this double injustice in it—it is not refunded by the rate-*payer in the* proportions in which it is retained by him, nor dis-*tributed to the* labourers in the proportions in which it is deducted

om their wages. It is retained in the proportion of employment f labour, it is refunded in that of property assessed. It is deucted from the best labourers in a larger proportion than from he worst—it is distributed to the worst in a larger proportion han to the best. He who employs many hands on a small rateble property retains much of what he ought to pay in wages, nd pays back little in poor's rates. But with him who employs ew hands on a large rateable property it is exactly the reverse; e retains little from wages, and pays much in rates. The inustice with regard to the labourers may be shown thus: in any place where wages are not sufficient to keep up the supply of labour, it is necessary either to raise them till they are so, or to make up the difference from the parish. Suppose the wages to be 10*s.* a week, and that it would require 12*s.* to keep up the supply of labour. If wages are raised, the best labourers will receive the most benefit; but if the difference is made up by the parish, the best labourers will pay, and the worst will receive the greatest part of the tax. Those who work their whole time will pay 2*s.* a week, or 5*l.* 4*s.* per annum, of which they may possibly receive little or nothing in return; and according to this scale, a healthy, industrious labourer may lose in the course of his life above 200*l.* To put the case in another way: if the price of the aggregate of labour in a parish be 1000*l.* per annum, whereof 800*l.* are paid in wages, and 200*l.*, which is one-fifth, or twenty per cent. on the whole, are paid as rates, the labourer, who ought to have received 10*s.* a week will only receive 8*s.* It may be said, these instances only prove that the effect of the Poor Laws is to establish a benefit society in every parish. But in benefit societies the tax is voluntary and equal, or fairly proportioned, and is managed by the contributors themselves; and with all their precautions there is this acknowledged objection, that the worst members generally receive the most advantage. But where wages are taxed by the parish, the tax is neither voluntary nor equal, but most unfairly proportioned; nor have the contributors any control over the distribution, but are made to apply for their own as if they were depending upon others. The attempt to keep down the price of labour, by reserving a fund for those who have the greatest calls, appears practicable at first sight; but, in reality, has invariably the effect of increasing those calls beyond the capability of the fund to answer, and therefore the price of labour is raised instead of being reduced. To tax unmarried labourers for the benefit of the married, soon increases marriages, so as to make the tax insufficient; and the more it is raised, the greater *is the insufficiency*, and consequently greater the demand upon *some other fund.* * * * * *

The mind must ever be at work, and if legitimate exercise is rendered unnecessary, it will, as a rule, take an opposite direction, "to vice industrious, but to nobler deeds timorous and slothful,"—which is as accurate a description of pauperism as can possibly be given. To the welfare of beings capable of thought it is indispensable that the present should be regulated with a view to the future. Undoubtedly it is the general opinion, that the labouring classes, as a body, are not capable of taking care of themselves. If they are not, they cannot be capable of comprehending the dictates of religion; for who can possibly be able to provide for a future life, who is not able to understand the duties of this? But to what class was Christianity first and principally addressed? For whom are its precepts peculiarly adapted? The Poor Laws indeed say to the labourer, You need not be provident; you need take no thought either for yourselves or your children. But what does Christianity say? St. Paul, speaking not of the rich but of the poor, declares, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Immediately after, he states to whom the voluntary contributions of the charitable ought to be distributed. "Let not a widow be taken into the number under threescore years old, well reputed of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Then follow these words,—"But the younger widows refuse; they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not." Whoever is conversant with pauperism will recognise in this last passage a very faithful description of it. * * *

So far as morals alone are concerned, the cost of labour to the State will be low in proportion as those who perform it posses health, strength, industry, skill, honesty, and prudence; those qualifications being imparted at the cheapest price, whatever that price may be. Therefore the nominal cost differs greatly from the real, and labour may sometimes perchance be cheaper at 20*s.* a week than at 7*s.** The direct wages of labour are only a part of the real cost, the difference being divided in various proportions between the employer and the public. All the expenses arising out of the diseases of the labouring classes and from their education, beyond what they pay themselves, all that is given them in charity, all the expenses of guarding against,

* Arthur Young has somewhere said, that he should prefer an Essex *labourer* at half-a-crown a day to a Tipperary man at fourpence.

prosecuting, and punishing their crimes, all losses from their ignorance and dishonesty, and the poor's rates, so far as they are appropriated to the expenses of pauperism, are to be added to their wages to make up the cost of labour to the community. Enormous as the amount of these sums must annually be, and the greater part of which might be saved, I believe it is not equal to the amount to be expected from the improvement of property that would soon take place if the habits of the labouring classes were raised as they might be.

There is a certain price for everything, and any attempt to force it below produces a contrary effect, though it may cause a division of the payment. Individuals may contrive to lower wages, and may throw the difference, with the increased cost of labour, upon the public—the State may inadequately remunerate those it employs, and thereby keep down the amount of taxation; but the means of paying the taxation will be inevitably diminished in a greater proportion. It is in the nature of things that pauperised labourers should be dearer than independent ones, and that public servants inadequately paid should be either unequal to their duties, or negligent or corrupt in the discharge of them. It is beyond a doubt that an armed force raised by conscription or impressment, by ballot or by the seductions of enlistment, costs a nation more than the necessary price, though it may cost the government less. The general rule for obtaining labour of whatsoever kind, at the cheapest rate, seems to be, first, to render the service as agreeable and respectable as its duties will permit, and then to offer in open market the lowest direct remuneration which will induce the best qualified spontaneously to engage themselves, and willingly to continue. I believe, if the subject were closely pursued, it would appear, that by rendering the various offices of labour as little irksome as may be practicable, and by approximating by all possible means the direct wages of labour to the cost of labour, pauperism and crime might be very considerably reduced; and that, notwithstanding the general opinion to the contrary, even under present circumstances the cost of labour, taking quantity and quality together, is less in England, owing to its superior advancement, than in any other country in the world. The same union of activity and perseverance, the same manly discipline, the same noiseless efficiency, that distinguish the best English soldiers and sailors, are to be found in the best classes of English workmen; and these are points of comparison much more to be depended upon than the fallacious ones of daily wages, the price of bread, or the amount of taxation. The hope *of an immediate and* adequate reward, and the certainty of the *secure enjoyment of* it, are indispensably necessary to obtain

labour at the lowest price, and however high that price may be, still it is the lowest possible. By a law of nature the slave is the dearest of labourers, and the man whose heart is in his work the cheapest—nay, even the brute who is going home, in the hope of eating his corn in comfort, is able to accomplish more than by any urging than can be inflicted upon him. Heart, kept constant by prudence, constitutes the perfection of a labourer.

The cost of labour is divisible into two parts; the necessary and unnecessary. The first consists of direct and indirect wages; the second of the expense of ignorance, vice, and improvidence. As science and wealth are diffused, the effects of ignorance become more injurious, and the temptations to vice and improvidence greater. But for the pains that have been partially taken to enlighten the working classes, it is impossible that the principal manufacturing towns and districts could have reached their present state of prosperity. The degree of ignorance which prevailed thirty years ago would not have permitted such collections of numbers amid such a diffusion of riches. Improvidence and disorder would long since have gained an overwhelming ascendency; and they remain to their present extent, chiefly because knowledge has not made an equal progress with wealth. In estimating the effects of the diffusion of education, it is not a comparison of the relative quantity of disorder formerly with that which exists now, but with that which would exist now if there had been no such diffusion. If the town of Manchester, for instance, sixty years ago contained 40,000 inhabitants, and now contains 160,000, and if the quantity of disorder were even more than fourfold, yet it would not be reasonable to say the spread of knowledge was the cause. The true account most probably would be, that but for the spread of knowledge, the present wealthy population could not hold together at all.

MISCELLANEOUS.

Ignorant people conduct themselves towards any new institution, as cows in a field towards a recently erected rubbing-post. First they are suspicious and alarmed, and stare at a distance; by degrees they approach, and make their awkward attack; and lastly, they quietly put it to its use.

Dryden says of Virgil, "he dexterously managed both prince and people, so as to displease neither, and to do good to both; which is the part of a wise and an honest man, and proves that it is possible for a courtier not to be a knave."

If you wish to be happy, have a small house and a large *balance at* your banker's; if you wish to be unhappy, adopt the

opposite plan. But this rule is to be taken with reference to means. The principle applies, but not the degree, to the man of twenty thousand, and the man of two hundred a year. To be overhoused and underbalanced is an evil in all conditions, and disturbs both sound sleep and good digestion.

There is no need of painful toil to those who begin prudently, and seek to supply none but real wants; wholesome labour is sufficient.

Nothing has conduced to unsettle the different classes in this country more than the attempts to settle them by family settlements, marriage settlements, and parish settlements. Lawyers thrive by them, but nobody else. I purpose to take occasion hereafter to examine into the nature and effects of these contrivances.

No. XXVIII.—Wednesday, November 25, 1835.

TEA AND COFFEE.

I was intending to make coffee the subject of an article, when I received an anonymous communication beginning thus:—"When you next want a subject for 'The Original,' let me suggest to you to try your hand at a dissertation on making tea and coffee, so as to produce the best of each." Making tea is a very simple process, and consists merely of pouring boiling water upon the leaf. In making both tea and coffee, I believe it is better to use water which has only just boiled, than that which has been long over the fire. The latter, I fancy, has something vapid about it, but of this I am not certain. Soft water I have always understood to be preferable to hard. It is scarcely necessary to say that in order to make good tea, it is requisite to provide a good material. The process I should recommend, as most certain to prove satisfactory, is as follows. Have a kettle in the room. As soon as the water boils, pour some into the teapot to heat it; then put in as much tea as will produce the desired strength, not by long infusion, but almost immediately. Pour the water hot from the fire upon the tea. Put the quantity you like of sugar and good cream into your cup, and pour the tea upon them, stirring it as you pour, and all one way round, which causes a smoothness and amalgamation very agreeable to the palate. I am now supposing you to be drinking tea for the sake of the tea. Under other circumstances you must do as well as you can. During the season of fires, I think a kettle much preferable to *an urn, as ensuring a better* condition of the water. With respect *to the look of the thing*, that is no consideration with me in

comparison with the real advantage. As to the trouble of reaching it, that is not much; and there is nothing good to be had without some trouble. Letting tea stand long to get the strength out, or putting it near the fire to stew, is a very erroneous practice. The quicker it is made the more delicate is its flavour. Long infusion makes it coarse and harsh. For this reason the second cup cannot be expected to be as agreeable as the first; but I recommend a habit to be acquired of taking only one cup on ordinary occasions. I think more weakens the digestive powers. A habit of sipping, instead of gulping, will make a small quantity produce as much enjoyment as a large one, and the difference as to health and elasticity of tone is immense. This question of quantity I recommend to the consideration of ladies, some of whom are apt to think that there is no harm in liquids except from strength. A small quantity of finely-flavoured green tea, made rather strong, and mixed with a large proportion of hot milk, is a very agreeable variety at breakfast. The ingredients should be stirred well together. Speaking from my own experience, I should say it is expedient to be cautious in the use of green tea in the later part of the day. Formerly I passed many sleepless nights without being at all aware that green tea was the cause. It sometimes makes me feel as if I should never want to sleep again; but that sensation is followed by a corresponding exhaustion, which must be very prejudicial to the system, especially in the case of persons subject to nervous affections. A cup of tea, with the addition of a little toast and an egg, according to the wants of the appetite, is particularly agreeable and satisfactory an hour or two before a late dinner; and in country houses, when a party comes in from the usual exercise, especially at this season of the year, when there is a considerable interval before dinner, and where there is frequent exposure to cold or damp, there is something peculiarly pleasant, as I can assert from experience, in a little easy tea association. Previously to exercise, or to much exertion of any kind, particularly where there is any hurrying, either of body or mind, tea is much preferable to coffee, whether at breakfast or at any other part of the day. Tea, in moderation, prevents fever and thirst; coffee causes them. Strong coffee, especially with eggs, taken at breakfast, and followed by any excitement, corporeal or mental, will produce a very disagreeable degree of thirst for the whole day. If it is used under such circumstances, it should be in great moderation. Any excess in strong coffee is at all times almost sure to produce feverish sensations. The French are particularly cautious in their use of coffee. At breakfast they dilute it with a great deal of hot milk, and after dinner, when they take it strong and without milk or

[illegible]am, as far as my observation goes, they confine themselves [illegible]ctly to one small cup. I once went, with a friend of mine, [illegible]o a coffee-house at Paris, which was famous for the excellence [illegible] the coffee, and we drank two cups each. When we came to [illegible]y, we had some difficulty in persuading the waiter to take our [illegible]oney; he seemed to think our proceeding so much out of rule [illegible] to be scarcely credible. In travelling, which, without care, [illegible]s a constant state of fever, tea is greatly to be preferred on every account to coffee. In what I have said in respect to making tea, and in what I am going to say respecting coffee, I can only give general ideas; those who wish to become proficients must trust to their own observation and experiments.

The art of making coffee is more difficult, at least it is more seldom succeeded in, in this country, than that of making tea. Coffee should be hot, clear, and strong. In the first place the material should be good; that from Mocha is the best, when it can be procured, which I believe is very rarely. I have been told by a great connoisseur that coffee imported in small parcels is better flavoured than that in bulk, from the circumstance that the latter is apt to undergo a process of heating, more or less. In order to have coffee in the greatest perfection, it should be roasted, ground, and made in immediate succession. As that can seldom happen, the rule should be observed as nearly as circumstances will allow. Whilst kept after roasting, the air should be excluded from it as much as possible, and, I believe, for that purpose a glass bottle or jar, with a ground stopper, is the most efficacious. The best mode of roasting, I was informed by the authority above mentioned, is an earthen basin placed in an oven with the door open—the coffee to be frequently stirred with a spoon. This mode is said to allow certain coarse particles to fly off, and to render the flavour more delicate than when the usual close cylinder is used. I only speak on this head from what I have been told, and I think I have heard a difference of opinion. The receipt I am going to give for making coffee, I have just learnt for the purpose from Doctor Forbes, whom I have quoted in my twenty-fourth number on the subject of salads. His coffee is excellent. He uses a biggin, which consists of a lower cylinder to receive the coffee when precipitated, and an upper one, the bottom of which is exceedingly finely pierced. The first thing to be done is to make the vessel hot with boiling water; then put the coffee into it in the proportion of a full ounce to two French cups, which hold five meat spoonfuls of liquid each. Do not, as is usual, press the coffee down at all, but only lightly *level it. Put on to the* top of the machine the movable cul*lender, to break the* fall of the water, which measure according

to the quantity wanted, and pour it in quite boiling. As soon as it is run through, the coffee is ready. By this process the coffee is perfectly clear and bright, and I think the proportion makes it strong enough, the material being of the first quality; but if it is desired to have it stronger, experiment will soon teach the proper quantity. It is convenient to have a measure containing an ounce, or whatever weight is in constant use. The same sized biggin will not answer well for making very different quantities. The upper cylinder, I apprehend, should be rather deep than wide, or the water would run through too fast. By not pressing the coffee down, it is much sooner made, and it appears altogether better, though the method was new to me. The coffee may either be made just as it is wanted, or two or three hours before. In the latter case it should be made quite hot, when served, but on no account boiled, which wastes the flavour. In order to avoid any risk of boiling, it may safely be heated by insertion in boiling water. There is an opinion that it is rather better when heated again, than when used immediately after making, and there is also an opinion the other way. With respect to a lamp under the biggin, it is certainly convenient on many occasions, but I should think that coffee long kept hot in that way, would suffer a diminution of flavour. For large parties I suppose the biggin process is scarcely practicable. I once learned the French mode from a professed maker; but it is so long since, that I cannot charge my memory with the precise particulars. As far as I recollect, the coffee is only just suffered to boil, or else is stopped just before the boiling point. It is fined, I think, by putting a small portion of the skin of a fish into it. One thing only I am certain of, and that is, that the water with which it is made, is previously boiled with a portion of the grounds of the former making in it, or with a small quantity of fresh coffee: opinions were divided, which was the better plan, but it was perfectly agreed that without one or other, there was always a rawness perceptible. Coffee, like tea, especially when drunk with milk or cream, should be well stirred. I do not recollect anything further to add.

A MISTAKE TURNED TO ACCOUNT.

I was once dining in company with some old members of parliament now dead, who related a number of anecdotes, of which I recollect only this:—

Mr. Pitt once speaking in the House of Commons, in the early part of his career, of the glorious war which preceded the disastrous one, in which we lost the colonies, called it "the last

war." Several members cried out, "the last war but one!" He took no notice, and soon after, repeating the mistake, he was interrupted by a general cry of "the last war but one! the last war but one!"—"I mean, sir," said Mr. Pitt, turning to the Speaker and raising his sonorous voice, "I mean, sir, the last war that Britons would wish to remember;"—whereupon the cry was instantaneously changed into an universal cheering, long and loud.

CHANGES OF FORTUNE.

When the late Lord Erskine was Lord Chancellor, he invited the gentleman who told me the following anecdote, to breakfast with him. While they were conversing, a servant brought in a letter, which Lord Erskine read with considerable emotion. After a pause, he said it was from one of the French princes, without naming which, and added, that it was to solicit his assistance on the occasion of some embarrassment. He then remarked upon the very extraordinary change which a few years had brought about in their respective fortunes. "The first time I saw the writer of this letter," he continued, "was at Versailles. I was then a poor ensign on my way to join my regiment, which was lying in Minorca. As I was travelling to Paris in a public vehicle, one of the passengers, who held some inferior situation in the palace, offered to procure me an opportunity of seeing the court, and there I beheld this prince figuring in the most brilliant manner as one of the most distinguished men in Europe. I was then in the lowest rank in one profession, and am now at the head of another of a totally different nature, and he, in exile and in poverty, is supplicating my aid." As I am upon the subject of the reverses of princes, I will present my readers, to many of whom I have no doubt it will be new and interesting, with an extract from Lord Clarendon's 'History of the Rebellion,' in which he gives an account, as he had it from the king himself, of Charles the Second's escape after the battle of Worcester, in which he was defeated by Cromwell. This battle was fought at the end of September, and it was after it that Charles concealed himself in the oak, and not, as is commonly supposed, on the twenty-ninth of May, which is the anniversary of his restoration. The king's relish for the homeliest fare, his extreme suffering, and his humble guide's encouragement to him to persevere, are curious, and possess an interest beyond fiction.

"When the night covered them, (that is, a body of Scottish *cavalry,) the king found* means to withdraw himself with one or

two of his own servants, whom he likewise discharged, when it began to be light; and after he had made them cut off his hair, he betook himself alone into an adjacent wood, and relied only upon Him for his preservation, who alone could, and did, miraculously deliver him. . . . . After the king had cast himself into the wood, he observed another man who had gotten upon an oak near the place where the king had rested himself, and had slept soundly. The man upon the tree had first seen the king, and knew him, and came down to him, and was known to the king, being a gentleman of the neighbouring county of Staffordshire, who had served his late majesty during the war, and had now been one of the few who resorted to the king after his coming to Worcester. His name was Careless, a Catholic, who had had a command of foot, about the degree of a captain, under the Lord Loughborough. He persuaded the king, since it could not be safe for him to go out of the wood, and that as soon as it should be fully light, the wood itself would probably be visited by those of the country who would be searching to find those whom they might make prisoners, that he would get up into that tree, where he had been. The king thought it good counsel; and with the other's help climbed into the tree, and then helped his companion to ascend after him; where they sat all that day, and securely saw many who came purposely into the wood to look after them, and heard all their discourses, how they would use the king himself, if they could take him. The day being spent in the tree, it was not in the king's power to forget that he had lived two days with eating very little, and two nights with as little sleep; so that when the night came, he was willing to make some provision for both, and he resolved, with the advice and assistance of his companion, to leave the blessed tree; and when the night was dark, they walked through the wood into those enclosures which were the farthest from any highway, and making a shift to get over hedges and ditches, after walking at least eight or nine miles, which were the more grievous to the king by the weight of his boots, (for he could not put them off, when he cut off his hair, for want of shoes,) before morning they came to a poor cottage, the owner whereof, being a Roman Catholic, was known to Careless. He was called up, and as soon as he knew one of them, he easily concluded in what condition they both were; and presently carried them into a little barn full of hay, which was a better lodging than he had for himself. But when they were there, and had conferred with their host of the news and temper of the country, it was agreed that the danger would be the greater if they stayed together; and therefore that Careless should presently be gone, and should within

two days send an honest man to the king to guide him to some other place of security, and in the mean time his majesty should stay upon the hay-mow. The poor man had nothing for him to eat, but promised him good butter-milk; and so he was once more left alone, his companions, how weary soever, departing from him before day, the poor man of the house knowing no more than that he was a friend of the captain's, and one of those who had escaped from Worcester. The king slept very well in his lodgings till the time that his host brought him a piece of bread, and a great pot of butter-milk, which he thought the best food he had ever eaten. The poor man spoke very intelligently to him of the country, and of the people who were well or ill affected to the king, and of the great fear and terror that possessed the hearts of those who were best affected. He told him that he himself lived by his daily labour, and that what he had brought him was the fare he and his wife had, and that he feared if he should endeavour to procure better, it might draw suspicion upon him, and people might be apt to think he had somebody with him that was not of his own family. However, if he would have him get some meat, he would do it; but if he could bear the hard diet, he should have enough of the milk, and some of the butter that was made with it. The king was satisfied with his reason, and would not run the hazard of a change of diet: he only desired the man that he might have his company as often and as much as he could give it him, there being the same reason against the poor man's discontinuing his labour as the alteration of his fare.

"After he had rested upon this hay-mow, and fed upon this diet two days and two nights, in the evening before the third night, another fellow, a little above the condition of his host, came to the house, sent from Careless to conduct the king to another house, more out of any road near which any part of the army was like to march. It was about twelve miles that he was to go, and was to use the same caution he had done the first night, not to go in any common road, which his guide knew well how to avoid. Here he new-dressed himself, changing clothes with his landlord. He had a great mind to have kept his own shirt, but he considered that men are not sooner discovered by any mark in disguise, than by having fine linen in ill clothes, and so he parted with his shirt too, and took the same his poor host had then on. Though he had foreseen that he must leave his boots, and his landlord had taken the best care to provide an old pair of shoes, yet they were not easy to him when he first put them on, and in a short time after grew very grievous to him.

In this equipage he set out from his first lodging in the beginning of the night, under the conduct of his guide, who guided him the nearest way, crossing over hedges and ditches, that they might be in least danger of meeting passengers. This was so grievous a march, and he was so tired, that he was even ready to despair, and to prefer being taken and suffered to rest, before purchasing his safety at that price. His shoes had, after a few miles, hurt him so much that he had thrown them away, and walked the rest of the way in his ill stockings, which were quickly worn out, and his feet, with the thorns in getting over hedges, and with the stones in other places, were so hurt and wounded, that he many times cast himself upon the ground with a desperate and obstinate resolution to rest there till the morning, that he might shift with less torment, what hazard soever he ran. But his stout guide still prevailed with him to make a new attempt, sometimes promising that the way should be better, and sometimes assuring him that he had but little farther to go; and in this distress and perplexity, before the morning, they arrived at the house designed, which though it was better than that which he had left, his lodging was still in the barn, upon straw instead of hay, a place being made as easy in it as the expectation of a guest could dispose it. Here he had such meat and porridge as such people use to have, with which, but especially with the butter and cheese, he thought himself well feasted, and took the best care he could to be supplied with other, but little better, shoes and stockings, and after his feet were enough recovered that he could go, he was conducted from thence to another poor house, within such a distance as put him not to much trouble; for having not yet in his thought which way or by what means to make his escape, all that was designed was only, by shifting from one house to another, to avoid discovery. And being now in that quarter which was more inhabited by the Roman Catholics than most other parts in England, he was led from one to another of that persuasion, and concealed with great fidelity. But he then observed that he was never carried to any gentleman's house, though that country was full of them, but only to poor houses of poor men, which only yielded him rest with very unpleasant sustenance; whether there was more danger in those better houses in regard of the resort and the many servants, or whether the owners of great estates were the owners likewise of more fears and apprehensions." At last the king, as is well known, was taken to the house of Mr. Lane, a Protestant gentleman of remarkably high character, and trusted by both persuasions. From thence he rode before Mrs. Lane to Bristol, in the

disguise of a neighbour's son, and finally escaped to France, after having been recognised by many persons, and betrayed by none.

MISCELLANEOUS.

How superior is a poor man with a rich spirit, to a rich man with a poor spirit! To borrow the expression of St. Paul, he is "as having nothing, and yet possessing all things." While the other presents the melancholy reverse; he is as possessing all things, and yet having nothing. The first hopes everything and fears nothing; the last hopes nothing and fears everything. There is no absolute poverty without poverty of spirit. The sunshine of the mind gives only the bright side. He who lives under its influence, is courted by all men, and may, if he will, enjoy their goods without their troubles. The world is, as it were, held in trust for him; and, in freedom from care, he is alone entitled to be called a gentleman. He is the most independent of all men, because fortune has the least power over him. He is the only man that is free and unfettered; he may do what he pleases, and nothing is expected from him. He escapes importunity and flattery, and feels a perpetual consciousness that he is not sought for but for himself. Suspicion of motives never chills his confidence, nor withers his enjoyment. He has an enriching power within himself, which makes his outward wants easily supplied with industry and prudence, without the necessity of anxious toil. A little is his enough, and beyond is an encumbrance. This is the christian doctrine, and the doctrine of reason, which ever go together. The principle is the same, whether a man have a family or not; good training is a better patrimony than wealth, as I have already expressed in a short article in my first number, entitled "Life." To promote richness of spirit as a national characteristic, it is necessary to have spirited governments both local and general, and in each community a large common purse—the very reverse of the present tone, and of the wretched doctrines of the economists. The greatest quantity and the greatest diffusion of enjoyment, with the least care, are to be found under a system of private comfort and public magnificence. I shall enlarge upon this important and ill-understood topic on a future occasion. Illustrative of much of the above is the following speech of Hamlet to Horatio:—

> Horatio, thou art e'en as just a man
> *As e'er* my conversation cop'd withal.
> *Hor.* O, my dear Lord.———

Ham. Nay, do not think I flatter;
For what advancement may I hope from thee,
That no revenue hast, but thy good spirit,
To feed and clothe thee? * * * *
Since my dear soul was mistress of her choice,
And could of men distinguish her election,
She hath seal'd thee for herself; for thou hast been
As one, in suffering all, that suffers nothing—
A man, that fortune's buffets and rewards
Hast ta'en with equal thanks; and blessed are those
Whose blood and judgment are so well commingled,
That they are not a pipe for fortune's finger
To sound what stop she please. Give me the man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of hearts,
As I do thee.

If you are not in the humour for doing anything, an necessity does not press, do not waste yourself in vain efforts, or fritter away time in inaction, but turn to something else, or think what is most likely to put you into the humour you wish, whether exercise, or refreshment, or society, and that try. By such a process you will often make what is difficult and irksome, easy and agreeable: you will generally save time in the end, and almost always do better what you have to do. Some people are continually flying off from their occupations, so as scarcely ever to reach the effective point of application, whilst others go on so long as to destroy their energy, and render perseverance useless. There is a profitable and wholesome mean between inconstancy and weariness. When we know what we shall have to do, it is wise to make suitable preparation; as professed gamblers, by abstemiousness and repose, make themselves fresh and clear for their midnight practices.

There are three weaknesses in our habits, which are very common, and which have a very prejudicial influence on our welfare. The first is giving way to the ease or indulgence of the moment, instead of doing at once what ought to be done. This practice almost always diminishes the beneficial effects of our actions, and often leads us to abstain from action altogether; as for instance, if at this season of the year there is a gleam of sunshine, of which we feel we ought to take advantage, but have not the resolution to leave at the moment a comfortable seat, or an attractive occupation, we miss the most favourable opportunity, and perhaps at last justify ourselves in remaining indoors on the ground that the time for exercise is past. One evil attendant upon this habit of procrastination is, that it produces a certain dissatisfaction of the mind which impedes and deranges the animal *functions, and* tends to prevent the attainment of a high state of *health.* A perception of what is right, followed by a promptness

of execution, would render the way of life perpetually smooth. Children should be told to do nothing but what is reasonable, but they should be taught to do what they are told at once. The habit will stand them in stead all their lives. The second weakness is, when we have made a good resolution, and have partially failed in executing it, we are very apt to abandon it altogether. For instance, if a person who has been accustomed to rise at ten, resolves to rise at six, and, after a few successful attempts, happens to sleep till seven, there is great danger that he will relapse into his former habit, or probably even go beyond it, and lie till noon. It is the same with resolutions as to economy, or temperance, or anything else; if we cannot do all we intended, or make one slip, we are apt to give up entirely. Now what we should aim at is, always to do the best we can under existing circumstances; and then our progress, with the exception of slight interruptions, would be continual. The third and last weakness to which I allude is, the practice of eating and drinking things, because they are on table, and especially when they are to be paid for. How seldom it happens that two men leave a few glasses of wine in a decanter at a coffee-house, though they have both had enough! and the consequence of not doing so frequently is to order a fresh supply; but, at any rate, even the first small excess is pernicious. Excess, however slight, either in solids or liquids, deranges the powers of digestion, and of course diminishes the full benefit of any meal. It often induces an indisposition to move, and so one excess leads to another. What is called a second appetite is generated, and the proper bounds being once passed, it is not easy to fix another limit. The importance in a man's life of stopping at enough is quite incalculable; and to be guilty of excess for the reason I have just mentioned, though very common, is the height of folly. A very small quantity will cause the difference between spending the remainder of the day profitably or agreeably, and in indolence and dissipation.

GIVING MONEY.

I have received a letter signed with initials which are unknown to me, in which the writer desires me to state my opinion as to the best mode of giving away large sums of money. My correspondent puts the case of persons who, from taste, live very much within their incomes, and who dispose of the surplus, to the amount of two or three thousand pounds a year, in the way of donation. The question is asked, whether it is better to dis*tribute such large sums* in small portions to the usual objects of *bounty, or to select* persons in respectable stations, with strait-

ened means, and to place them above their difficulties. It is said that if large benefactions were secretly made to such persons as were personally known to the benefactors, an immense mass of good would be done; and that such unasked donations cause no humiliation, but on the contrary a compliment. The writer adds, that the rich distributor would at the end of a series of years have the pleasure of contemplating an accumulation of benefits conferred on worthy persons.

To be a perpetual giver, and not to do more harm than good, is so difficult, as I believe to be next to impossible. Whoever gives often, and gives much, is sure to be found out, in spite of all attempts at secrecy: and the consequence is, that expectations are excited, and means resorted to, which are productive of a tone of dependence and sycophancy throughout the neighbourhood, or class, within the sphere of the bounty. Great givers can scarcely avoid being imposed upon, and one example of success has something of the same effect that a prize in the lottery used to have. It may benefit one; though even that is not often so, but the fame of it unsettles many. Giving in the usual way to what my correspondent calls pauper applicants and begging-letter impostors, is now generally admitted to be pernicious, though still much persisted in. But what makes pauper applicants and begging-letter impostors but giving? And what would be the consequence if such objects were rejected, and the sums distributed among them were confined to larger bounties to fewer persons? If it became a system, however specious in appearance, and beneficial in the outset, would it not infallibly become as poisonous as those it was designed to supplant? Would it not, in the end, infect a higher grade with all the symptoms and evils of pauperism? Straitened circumstances, in all conditions, are, in almost all cases, attributable, more or less, to indolence, imprudence, or absolute extravagance. Where it is not so, it is the exception, and it is the exception only that is really deserving of encouragement. But there can be no system for the relief of exceptions. They are in their nature objects of casualty only. Then givers themselves are often too indolent to make sufficient inquiries, or to be great observers.

No. XXIX.—Wednesday, December 2, 1835.

ADDRESS TO THE READER.

Dear Reader,

If I had known what I now know, I would not have concluded my first volume till the last number of last month, giving timely

notice that it was expedient I should take a holiday. London living and authorship do not go on well together. My writings have latterly drawn upon me more numerous and cordial invitations than usual, which is a gratifying sign of approbation, but of somewhat ruinous consequences. Conviviality, though without what is ordinarily called excess, during the greater part of the week, and hard fagging during the remainder, with a sacrifice of exercise and sleep, must tell; and if I were to go on without intermission, I must make myself a slave, with at the same time great danger of falling off. I have therefore determined to suspend my labours till the first Wednesday in March, and feeling the expediency of such a step, I think it best to take it at once. What portion of my present indisposition for writing, or whether any, is attributable to the mere continuance of my weekly efforts, I cannot at all determine; but undoubtedly, if I had lived according to my own precepts, and had given up a portion of each day to composition, I should have felt myself in a much more favourable humour than I now do. Delay, I find on inquiry, is the common failing of authors, and an independence of the habits of society is more difficult than those who are not situated as I am, can well conceive. A respite will, therefore, not only give me fresh vigour for writing, but you a fresh appetite for reading, for I cannot but fear that a constant supply from the same pen might produce in the end a certain want of relish. Diet, however good, ought now and then to be changed. I have already given you a sufficient course of mine to produce some effect, if it ever will; and if you should feel inclined to return to it, it will have something of the charm of novelty. The same phraseology and turn of thinking will not be always haunting you. After a first acquaintance, a temporary separation is almost always productive of agreeable results, and so I trust it will be with you and me. In the course of my work many subjects of importance have suggested themselves to me for the first time, which I wish to have leisure to turn over in my mind, and I wish to read over carefully what I have already written, in order to supply any omissions I may find, and take up those subjects upon which I have only lightly touched. Many of the articles were written so completely off-hand, that I have entirely forgotten them, as I have never given them a second perusal. The reasons why I have fixed the first Wednesday in March for the resumption of my numbers, are, first, because three months will afford me ample time to recover my tone; secondly, because I shall have sufficient opportunity for attending to persons and matters, of late somewhat neglected; and lastly, because during the short days my publication requires

so much writing by candle-light, which I wish to avoid before I suffer any inconvenience, which hitherto I have fortunately escaped. It will be my aim, during the interval between this time and March, to put myself into the best state for renewing my labours with effect. Diet, sleep, and exercise are the chief points to be attended to, and difficult it is to attend to them in this metropolis. If one could but succeed in uniting the advantages of solitude with those of society, it would be glorious. One of my principal objects throughout my numbers has been to facilitate such an union, by rendering the mode of living more simple and rational, and I shall labour again in the same cause. In the mean time I wish you, by a short anticipation, the compliments of the season. I have only to add, that my publisher will suppose his orders to continue in force, except where notice is given to the contrary before the appearance of my next number; and subscribers in the country wishing to have the continuation, are requested to direct their booksellers accordingly.

GIVING MONEY—(*concluded.*)

It is from indolence frequently that people are givers, instead of spenders of their money, and they will seldom take very much trouble either in giving or refusing. Large gifts have undoubtedly, occasionally, produced the happiest consequences, both on individuals and on whole families; but the question is, whether a system of bestowing surplus funds in large donations would be beneficial or not. I think the system would not be beneficial, because the difficulty and trouble of discrimination would be too great, and imposition and sycophancy would meet with more encouragement than merit; so that society would be a loser. I think occasional donations of large sums are to be recommended, but that no rule can be laid down. The question then arises, what the rich, who are liberally disposed, are to do with their surplus means. In the first place, I believe that the man who spends his money well, does more good in the long run than he who gives it, and that there is no way of diffusing so much happiness as by the liberal employment of industry or genius. Those who have more money than they want, cannot, in my opinion, do better than bestow it in the promotion of public improvements; for then they not only benefit individuals of different classes, by affording them scope for their talents and employment for their industry, but the public is benefited also. A local improvement will frequently do more to promote the convenience and good morals of a community than anything that can be

ised, and I sometimes wonder that the wealthy do not oftener
ı their attention in that direction. Such a spirit, generally
pted by individuals and by combinations of individuals, would
ı produce a change for the better both in town and country,
it is a species of liberality, in which there is no mixture of
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progress of local improvements, and in the reflection that
benefits derived from them are of general diffusion. I hav(
that spending money well does more good than giving it. I
ll in a future number consider to what extent the injunctions
he New Testament with respect to alms-giving are applicable
he present state of things in this country.

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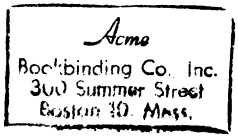
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